

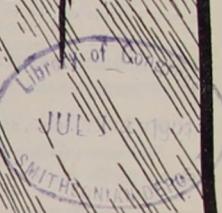
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VISIONS IN A PRISON CELL.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH



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(Illustrated)

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SATURDAY, JULY 2nd, 1921.

No. 2,112-- Vol. XLI.

Registered as a Newspaper.

Price Fourpence.

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No Meetings will be held during the month of July unless specially advertised in this column.

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At 6.30 p.m. ... DR. W. J. VANSTONE.
Wednesday, July 6th, 7.30 p.m. ... MR. ROBERT KING.

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Sunday, July 3rd, at 11 a.m. ... MR. F. J. JONES.
6.30 p.m. ... MR. T. W. ELLA.
Wednesday, July 6th, 3 p.m., Healing Circle. Treatment, 4 to 5.
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On Thursday, July 7th, 1921,
at 3.30 in the afternoon.

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THE REV. B. G. BOURCHIER will speak on "Why We Reject the Fruits of Vivisection."
DR. H. FERGIE WOODS will speak on "The Futility of Experiments on Animals."
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Tuesday, July 5th, at 3.30 p.m.—MRS. JAMRACH.

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Sunday, July 3rd, 6.30 p.m. ... MRS. PLUNKETT.
Wednesday, July 6th, 3 p.m. & 6.30 p.m. ... MRS. PLUNKETT.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH



"LIGHT! MORE LIGHT!"—*Goethe*.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—*Paul*.

No. 2,112.—VOL. XLI. [Registered as]

SATURDAY, JULY 2, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

It may be glorious to write.

Thoughts that shall glad the two or three
High souls, like those far stars that come to sight
Once in a century.

But better far it is to speak.

Some simple word that, now and then,
Shall waken their free natures in the weak
And friendless sons of men.

—J. RUSSELL LOWELL.

Mr. A. P. Sinnett, whose transition on Saturday last we record elsewhere, went out of mortal life full of years and honours, leaving behind him, for an enduring memorial, a great achievement in the form of much fine work as a pioneer of the Borderland. And he was glad to go, for as one of the devoted friends who was with him to the last reports, he thought his death an occasion for congratulation rather than for condolence. We can well understand that it would be so; he had fought the good fight, he had finished his course. Our most pleasing recollection of him is of the last occasion on which he paid us a visit and in the course of his talk showed that versatility of mind which made his conversational powers so remarkable. His was a mind stored with knowledge and full of reminiscence and apt and humorous illustrations. He had touched life at many points, practical as well as idealistic, and although the main interest of his career for us resides in his work as experimenter and recorder in Theosophy and Psychic Science, he had ranged widely in other fields, and his discourse was on occasion large and various and his fund of information on many subjects fairly inexhaustible. But we may well leave fuller tributes to his life and work to those who can speak of him with larger knowledge. He has outsoared the shadow of our night. *Ave atque vale*: our "Farewell" mingles with the "Hail!" of those on the other side.

* * * *

Continuing his summary of the nature of the *perispirit*, as described by Kardec, Mr. Dingwall mentions that no phenomenon could be produced by the *perispirit* alone. The mediumistic "fluid" had to be combined with the universal "fluid" in order to produce the results. The spirits drew the vital fluid from the medium and the phenomena were produced after the vital fluid was suitably mingled with the universal fluid. There may be something a little fanciful about Kardec's theory, yet there are very suggestive points about some of the statements, when we compare them with the frequently offered explanation by spirit communicators, that for producing phenomena they use the "aura" of the circle mingled with the special aura of the medium (which appears to act as a catalyst in blending emanations and making them available for use in manipulating material objects or building up forms and faces). Mr. Dingwall goes fully into the question of the nature of plasma, but one would imagine that he is writing with little or no personal experience. He complains that Dr. Crawford, although he was convinced that the phenomena were due to the intervention of "operators on the other side," gave no really satisfactory evidence for his opinion. Our own view of the matter is that Dr. Crawford concentrated his attention on the mechanism of the phenomena. That was his main thesis, and not the reality of spirits, although the evidence was sufficient for him.

THE ICE AGE EXPLAINED: WARMER WINTERS.—Major Marriott has issued a pamphlet on the Ice Age, explaining why changes of climate occur, and why we must expect warmer winters for a long time to come. It will be of interest to readers of LIGHT to know that it is based on a discovery made in 1859 by General Drayson, one of the pioneers of Spiritualism. The whole pamphlet is full of interesting material, with proofs drawn from geology, archaeology, and other sciences, which serve to make it convincing to the layman that the enigma of the Ice Age is now fully revealed, and that Drayson's astronomical discovery is true. Though the geological conclusion forms only a side-issue of the astronomical bearing of the question it serves to establish the harmony which has not hitherto existed between the two sciences on this particular question of the Ice Age, and shows that the scientific prejudice which all great truths meet with, can no longer prevail. The whole pamphlet is full of new light on many scientific subjects, and since it affects the climate, is of interest to all of us. Though it contains 50 pages with diagrams, it is published at the price of only one shilling, which should bring it within the reach of everyone.

* * * *

The May issue of the "Journal" of the American Society for Psychical Research contains an article on "The Plasma Theory," by E. J. Dingwall, in which reference is made to the experiments conducted with the mediums, Eva C., Kathleen Goligher, Stanisława P., Willy S., and a few others. Mr. Dingwall expresses a doubt whether the plasma of to-day has any relation

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and Newsagents; or by Subscription,
22/- per annum.

PRIVATE DOWDING RETURNS.

Further Messages Transmitted through W. T. P.

(Continued from page 407.)

9 p.m., 25/5/19.

The Messenger tells me that many of his forecasts have come true. I asked him to send you more to include with the messages I am sending you. He does not think it necessary.

People on earth, he says, already live too largely either in the past or in the future. Prophetic utterances are interesting, sometimes serviceable, often dangerous. Man must live the day, and do his best uninfluenced by sad memories of the past or fearful thoughts about the future.

It is not easy. The present is the only reality there is. If you but knew, both past and future are contained within it. I asked the Messenger for advice on Healing Work, as you suggested. He says the time has not yet come for him to speak of this. I am becoming interested in spiritual healing work.

Now I will tell you the stories of my two friends, as promised. They do not wish their names disclosed. I will call them Captain Y. and Sergeant Z. (these ranks they held while fighting, before coming here). Captain Y. shall tell his own story.

[I was conscious of another figure sitting with Dowding in his study—a tall man, wearing a similar cloak and robe to Dowding's and the same Group Star symbol on his breast.—W. T. P.]

"I was a regular soldier, and went out to France in 1914 among the first. I was 'killed' before the year was out. I cannot tell you much about it. It was at night, we were retreating, my horse had been shot beneath me, I was standing looking down upon him, when

A SHELL EXPLODED

near me. Nothing seemed to happen. I was still looking at my horse; but he was alive again, which struck me as very strange. I took him by the bridle, mounted, and rode away. The whole action was mechanical. I cannot give you many details. I was joined by another man I knew, also riding (a brother officer who had been stunned by the same shell, and his horse killed, I discovered later). He asked me where we were. I could not tell him. We soon knew that something must have happened, but we did not think that 'death' had overtaken us. We both thought we had lost our way in the retreat, and were wandering in a strange country, dazed by fatigue and lack of food. We had had no proper sleep or food for four days. I was too dazed to wonder what would happen next. Soon I fell asleep. I could not keep awake although I feared to sleep lest I should fall off my horse. I awoke to find myself in what I now know to be a Hall of Rest. My horse had disappeared, my companion also. It was only recently that I heard he had not been killed at all, but rendered unconscious by the shell that killed me. While senseless he was able to be with me, riding on his own horse that had been killed. He was taken prisoner, but is now released and well. I am trying to get through to him. There is little more to tell you. I rested until my own Guide found me. He brought me to the Hall of Instruction, where I have spent much time. I learned slowly, it was all strange to me. Then Dowding joined our circle, and he has brought me to you. We work together. Dowding will tell you about it. There is no moral to my story. I came here quite simply, without distress. I was sorry to leave your world, but I have many friends here, and can work usefully. I have no more regrets, and shall hope to be of service in the Borderland, where thousands remain in ignorance and misery. Conditions are improving, and I am told the chaos in your World is to be stilled. We will do our best from here."

Private Dowding: My Sergeant friend is not here at present, but I will tell you about him. He was drowned when the transport he was travelling in was mined. He says he made a big struggle to reach a raft, but was unsuccessful. He does not remember any feeling of distress whilst drowning, when once he had given up the struggle. He told me the actual sinking into unconsciousness was not unpleasant. Sergeant Z. does not know how long he remained unconscious, he says his passing over was gentle, that he travelled

THROUGH THE LAND OF MIST

without mishap whilst still in a dazed condition. It seems that his brother found him quickly and brought him through. A bond of great affection linked these two; a year separated their coming over. A bond of love between two souls, if it be unselfish, will achieve much. Through it the "passing-

out" experience can be robbed of danger, made pleasant instead of fearful. Had I been met when I arrived my trouble would have been less severe. I was met, but I was too self-centred to pierce the fog of my own selfish thoughts which shut me in on all sides.

Sergeant Z. now works with us. You can watch our Group at work on the Borderland, where most of our time is spent. Keep in touch with us, and when one in whom you are interested passes across we will be there to make the pathway easy. I will return later.

10 a.m., 26/5/19.

I would like to speak

ON SPIRITUAL HEALING.

I am beginning to study this subject. I believe it will ultimately supersede drugs and surgery in your world. Here all healing work is accomplished through allowing the mind to reflect healing rays of light from higher spheres. It could be the same in your world.

The Messenger tells me this is a subject in which you are greatly interested. I hope you will give me your ideas. I firmly believe that the healing of physical infirmities by spiritual methods and the unbarring of the gateways between our world and yours will do more than all else to bring about the speedy progress and happiness of the race. Do all in your power to bring this about.

The Messenger is with me now. Have you any question you would like to ask him?

W. T. P.: Do you wish these further messages from Private Dowding published?

MESSENDER: It is our wish that every possible step should now be taken to arouse interest among you in the realms in which we dwell. Mankind has concentrated thought too long upon what can be felt, and seen, and heard in the material world to the exclusion of all other interests. Life on earth can but last a few score years at most. Men must prepare and train themselves for the wider life whilst still on earth. Call attention to the conditions on this side of the veil so that men may come over to their homes, and not into a country that is strange. The thoughts and experiences of my son, known to you as Private Dowding, should prove useful to many among you.

W. T. P.: Was this why he was allowed to speak to me again?

MESSENDER: It is no longer a question of "allowing." Private Dowding has a settled abode among us, and is doing good work. He can speak to you at will. When he first arrived here he was not in a fit condition to communicate with your world because he had no understanding of his surroundings.

W. T. P.: How do you view the present campaign among Spiritualists to break through the veil hiding your world from ours?

MESSENDER: It is a natural outcome of the war. As the race grows in spiritual understanding the need for the veil will disappear. It is part of the Divine Plan that this should be so. . . . (Breaks off here.)

Private Dowding: I see that the conditions around you make it difficult for the Messenger's thoughts to reach your mind. [I was in the ship's reading-room, which was crowded and noisy.—W. T. P.] He will speak to you to-night when your body sleeps, and you can translate his thoughts into your language when conditions around you are more tranquil.

I have just returned home from the Land of Mist. I find work there most interesting. I left a man who was very anxious to return to your earth. He was killed in a street accident, and is totally unprepared for his new life here.

(Break again. . . . Conditions impossible. P. D. promises to return to-morrow.)

27/5/19. 10 a.m.

I am sitting in my study resting after a period of strenuous work in the Borderland. It is important that this sphere should cease to be a land of mist and gloom. When the radiance

FROM THE REALMS ABOVE

has become diffused throughout the Borderland, a great task will have been achieved. Think what it will mean! I can tell you best by illustration. You have seen London enshrouded in thick yellow fog. Imagine this fog lasting day in, day out, so that all activities of life become sub-

vient to it. Would not the whole life of the city become changed, impoverished? Imagine that at last after many generations the fog lifted, and brilliant sunshine bathed London night and day, without intervals of fog, or rain, or darkness. Would not the city and its inhabitants become transformed? When the thick mist lifts from the Borderland between your world and ours, a new and more spiritual era will begin. The soul arriving will bathe in light, and gravitate immediately to his own haven of rest and harmony. The fear of death will disappear. Man will pass across the river joyful and unafraid. Those he leaves behind him will watch his journey with eyes undimmed by tears. They will see the friends waiting to welcome him into the wider world. He will be allowed to relate his new and wonderful experiences to those he has left behind. There will be no fog between. Materialistic thinking, and the fear of death, have raised the barriers separating our life here from yours. All this must go. The fog has begun to lift. Help us to spread the radiance that will lift it altogether. The task is not impossible. Your world needs inspiration from higher realms. Often our best endeavours to pierce the veils and illumine dark places in the minds of men have borne no fruits. The Fog has shut out the Light, and men on earth have lived in darkness or at best in twilight. This is, of course, symbolic. When the Borderland becomes freed from gloom, filled with the light of spiritual illumination, then a new era will begin on earth.

WARS WILL CEASE.

Disease and hatred will abate. Physical climates will improve. Discords of every kind will be replaced by harmony and progress. Men's vision will extend so that selfishness and greed will no longer seem attractive. Cannot you see what an important work this is; the thinning of the veils and the lighting of the Borderland? The new era is upon us. The Forces of Evil are far spent. Light begins to pierce the gloom with which the minds of men have been filled so long. These are not empty words. The task before us remains stupendous, but the Word has gone forth, and we must obey our guides and Masters. The Powers of Evil on your side and ours have fought to withstand the Light. At one time it seemed as if they would succeed. That danger is nearly over. The clouds that hide the sun will disappear in rain. This rain will purify the Borderland, wash away impurity and flow into the minds of men as new rivers of life and truth. The Messenger bids me tell you this. He speaks of what he knows. Make his words understood!

The Messenger is here and will speak to you:—

W. T. P.: Reference has been made to the formation of Schools of Instruction in our own world for training men and women to help bring about the spiritual transformation to which Dowding has just referred. How are these to come into existence?

MESSINGER: Every group of earnest students banded together on your side can attract to itself a Guide from our spheres who will train and instruct its members during waking hours and whilst the body sleeps. Each group should ask for unseen guidance and instruction. This will be given in various ways. It may come through books or friends at first. Soon a Guide will gravitate to the group and make communication possible. When this has been brought about the road will become easier. The Guide will illumine the pathway to be trod by each member of the group. New groups will be formed with each member of the older groups as centre. Gradually the world will become encircled in this way. Each group will find itself in touch with a group of students already trained on our side of the veil. The place of meeting will be the Borderland. Purify and illumine your own thinking so that the mists may be cleared away throughout that region. This work is directed and blessed by Beings from the Highest Spheres. Once having set your hand to the plough, do not turn back.

W. T. P.: Will this work be carried on by the religious organisations of our world?

MESSINGER: This new campaign will be carried forward within existing organisations and without. Its progress will not be dependent on creeds or dogmas. It will shake itself free from superstition and bigotry. Your task is to carry on your own work without let or hindrance from other groups.

As time goes on the groups of workers on your side and ours will be linked harmoniously. The Light will spring from mind to mind. Nothing can withstand the Coming Illumination. [At this point the Messenger withdrew.—W. T. P.]

NOTE BY W. T. P.

10 a.m., 28/5/19.

The return of Private Dowding was not altogether unexpected by me. I have been conscious for some time past that he wished to communicate again. When he first spoke to me in March, 1916, I found no difficulty in setting down what he wished to say. He seemed to stand beside me while I wrote his story down. On the present occasion the task has been more difficult. It is as if I had to catch up Dowding's ideas as they fell from a great height. It is

not always easy to translate the ideas into intelligible words.

Personally I am satisfied that it is Dowding who is communicating with me again, but I can offer no proof of this statement. I set down this record for what it may be worth, but claim nothing for it. I have been in the habit of sitting in silence in the "quiet room" on my Nile boat each Sunday. On these occasions many friends from the wider world have visited my companion, F. L., and myself.

On the first Sunday in June, 1919, a regular visitor, J. C., spoke to me about Dowding and said he would bring him to the boat. On a subsequent occasion Dowding came. He was no longer dressed in a private's uniform, but in a blue cloak with flowing robe beneath and the Star Emblem of his group upon his breast. Dowding seemed delighted to find that he could speak through to me again. He promised to tell me about his present life, and when I told him I was going home by the long sea route he promised to visit me daily during the voyage. This promise has been carried out, and although the ship is so overcrowded that conditions are not good, yet I hope I have been able to imprison Dowding's thoughts in words that can be understood.

I do not know if there is anything very new or striking about the present series of messages received from Private Dowding. They are interesting in that they show how his outlook has widened since he first arrived in a new world. I also think that his remarks about the Borderland are useful and may help to clear up misconceptions about that strange place. Dowding's outlook on life has grown more optimistic, and the Messenger still seems satisfied that the race is approaching a new and golden era. All my experiences in the intermediary realm that separates (whereas it should join) our world from the Wider World, lead me to the conclusion that Dowding is correct when he says above, referring to this region, "Materialistic thinking, and the fear of death, have raised the barriers separating our life here from yours. All this must go. The fog has begun to lift. Help us to spread the radiance that will lift it altogether."

There is one other subject I should like to comment upon. The Messenger has dwelt upon the dangers connected with automatic communication between the worlds. He strongly urges the need for the development of what is called normal clairvoyance and clairaudience, if the best results are to be obtained.

I have had some experience of both the automatic and the natural methods to which both he and Dowding refer and can thoroughly endorse all that is said in this connection. The greater my experience of Group work (referred to above) the surer I am that this is by far the sanest and safest method of piercing the veils and for developing natural clairvoyance.

May I be allowed to repeat the warning given in the first volume of Private Dowding's messages as to the time factor.

That a new era is dawning upon this sad and storm-tossed world will soon become apparent. The Dawn will still be dawn and not full daylight for many years to come. References made to the swift progress of the race must not be interpreted too literally. The time factor cannot be gauged with any degree of accuracy even by the denizens of the wider world. Finally, may I be allowed, on Private Dowding's behalf, to thank those people who have written to express their appreciation of the Messages that he has given to the world. I hope that the present message will receive as friendly a reception as the last, and prove helpful.

OUR PUBLICITY APPEAL.

The LIGHT appeal is bearing fruit. It is too early, however, for us to gauge the result. But the List of Bond Holders is growing, and the letters of appreciation and help received are very gratifying to us.

Here is one:—

My wife and I cannot be bondholders, but we esteem it a privilege to enclose one pound for the LIGHT Fund as a little token that we recognise that to Spiritualism is due our knowledge of our continued association with our little maid who blooms on the other side. It would be a happy movement if all who cannot help in greater fashion and who appreciate the responsibility which this knowledge entails would forward a token according to their means.

It is wonderful that LIGHT sustains its high level so consistently: a view of the weekly journals shows the liability to variation in quality which LIGHT generally manages to avoid. The policy of LIGHT appeals to me: it is broad and intellectual and calculated to interest the professional and business classes. These are the classes which made England, and they will "make" Spiritualism.

SWEDENBORG is undoubtedly one of the greatest and most illuminated seers the Christian Era has produced. He stood so high above the men of his own age that they were unable to comprehend him, as even now but few can; still, he could afford to wait, knowing the time would come when he would be understood and appreciated.—From "Emanuel Swedenborg," by W. P. SWAINSON.

THE LATE MR. A. P. SINNETT.

WITH SOME APPRECIATIONS.

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His encyclopaedic knowledge and marvellously retentive memory made some mentally compressed critics sneer at his "journalistic" versatility and broadness. May Heaven give us more journalists with such broad views!

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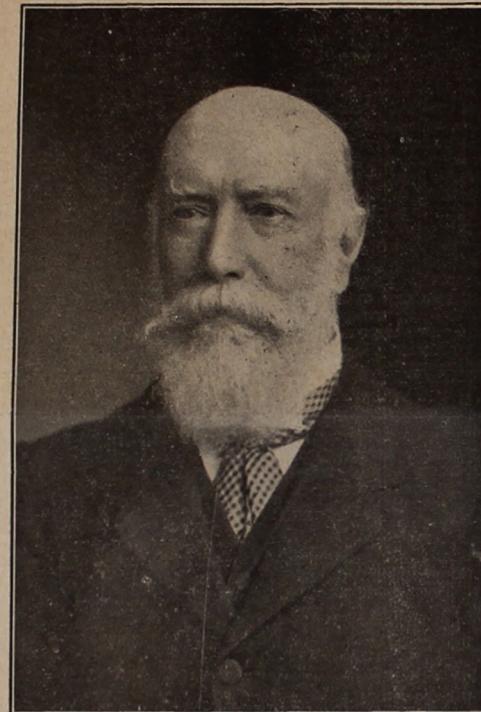
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In Sunday's "Weekly Dispatch," Sir Arthur Conan Doyle, in an article written some time before Mr. Sinnett's final illness, gives—in the circumstances—a touching tribute to his character. Although not accepting the whole teachings of Theosophy, he says, in referring to the claims of Madame Blavatsky:—

"There is ample evidence of real psychic powers, and the permanent esteem of men like Sinnett and Olcott, whom none could fail to respect. It is the attitude of these honourable men which commands and upholds."

With that commendation all who knew him will agree. He was eager to go. When the doctors gave the final pronouncement he permitted nothing from his friends but congratulations! His eyes brightened at the thought of it. He has come into his heritage—heralded by the love and

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Nothing is here for tears, nothing to wail,
Or knock the breast, no weakness, no contempt,
Dispraise or blame, nothing but well and fair,
And what may quiet us in a death so noble.

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ANSWERS TO CORRESPONDENTS.

E. T. W.—We cannot bring every disputed point into LIGHT. We sent your first letter on to the author in question, and will let him see also your second one.

L. C. W. (Vancouver).—We have every sympathy with the desire of your communicator to perfect the machinery of telepathic messages. But we are not able to use the communications. Many others are engaged in the same kind of work.

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"BALBUS."—Thank you for your letter. As to your suggestion, we are already moving in this direction. You well remark that there cannot be too much evidence, founded on well-authenticated cases. Your allusion to Balbus and the wall is distinctly appropriate.

THE ULTIMATE VERDICT.

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In revelations concerning conditions in the spirit-world few facts stand out with greater clearness than the disparity that exists between the position occupied by an individual in this life and that which he fills in the next.

Through advantages of wealth, birth or intellect he may have won a great position here, but such advantages are shown to be of no value whatever as a means of obtaining for him an equally important place in the spheres beyond the veil. His moral and spiritual development appears to be the only deciding factor there. And herein is to be found the fulfilment of what Christ Himself has taught us, namely, that "many that are first shall be last; and the last first." But how few there are that seem to be able to realise this fact!

Among certain notorious cases of ignorance on this head, quoted in a volume of inspirational writing, we recall that of a certain plutocrat who, by some strange twist of conceit, imagined that the dominion he had gained in the flesh would remain with him in the spirit. No sooner had he passed over, however, than he discovered that although his desire for gain continued to be as keen as ever, there was no longer any possibility of indulging it, and that far from still possessing the attributes of influence and power he had become an insignificant member of a community of persons who, like himself, appeared to have no other aim than to strive to obtain that which had been placed for ever beyond their reach. Moreover, the region in which he found himself was dim, grey and featureless—conditions that resulted from, and were really the reflection of, his stunted spiritual growth.

Apart from the disparity of actual position, however, one no less striking is shown between earthly and spirit-world verdicts of what actually constitutes failure or success. Generally speaking, there are in this world certain well-defined axioms and opinions regarding the value of success, which usually ignore or overlook the methods employed in its attainment. Success covers in itself a multitude of sins; nothing, indeed, is more successful, because to those who have only superficial powers of discernment it appears to possess a glamour that places it above criticism. In the spirit sphere, however, there would seem to be an altogether different standard by which its merits are appraised and judged. If the corroborative testimony of those who have preceded us may be believed, a man's true worth, and the actual and intrinsic value of what he has achieved on earth, become immediately apparent to those who await his coming the instant he sets foot upon the Other Side. Then is concealment of motive, purpose, aim no longer possible; the very "atmosphere" and complexion of his spirit body at once betray all that lay, as he thought, safely hidden within his heart. Thus in its true aspect appears at last the sum of that achievement which on earth was called success or failure.

How many of the great men in history—men who in this world have been regarded as pre-eminent—have gained a place of distinction in the spirit spheres beyond? On the other hand, how many of those whose work in this life appeared to their contemporaries insignificant or profitless have been assigned a place of honour there, because all that they did in their earth lives has been judged from an entirely different standpoint in the impartial courts of heaven? For true it is that whatever human judgment may decide regarding the merits of an individual and his life's work, there still always remains to be delivered a verdict that possesses all the greater weight and value because it is neither contemporary nor historical. That is the ultimate verdict—the verdict of Eternity.

SUSPENSE of judgment is in such cases the correct attitude, but the result of an individual's experience may be sufficient to justify his acceptance of the spiritist explanation. . . . As for me, I am always ready to change, if a more reasonable explanation can be given.—J. ARTHUR HILL,

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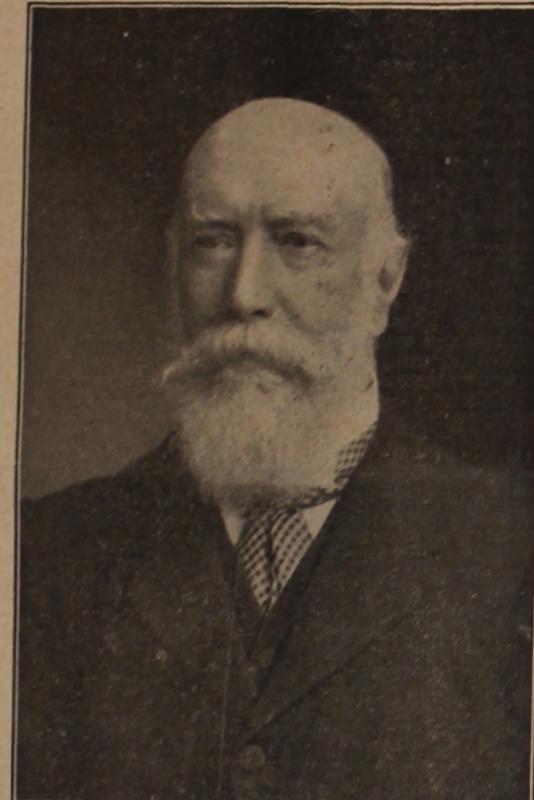
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A REVIEW OF THE PAST SEASON OF THE L.S.A.

ADDRESS BY MR. H. W. ENGHOLM.

On Thursday evening last week the London Spiritualist Alliance held the last of its evening meetings of the season, and by a happy inspiration Mr. Engholm made use of the opportunity for a review of the work carried out during the preceding six months.

Mr. James Coates, that fine veteran in the movement, presided, and in a few introductory remarks claimed his right to be there, because he was the youngest member of the Alliance.

Mr. Engholm said it was always necessary at times to take stock. He believed that this would be the first thing they would have to do when they got on the other side. He had been fascinated by a passage in "The Undiscovered Country" which described a number of people who had passed over seated in a hall at the end of which they saw in a mirror, in a kind of spiritual cinematograph, the events of their past lives. That night he was not going to show them anything mystical or psychical, but a material side of the spiritual movement—the events which had been happening during the past six months.

They had heard of what was called the wave of Spiritualism. There was a wave of something spiritual throughout the whole world, and it was being felt by many people who did not know what it meant. But they must bear in mind that, compared with the great future which was before them, that wave was really only a little ripple, or a wavelet. Members of the Alliance and their friends, in addition to those controlling the Alliance and *LIGHT*, had had something to do with the impulse of that wavelet. That was a matter for satisfaction.

Dealing with the events in their history during the past six months, he placed first in importance the publication of the W. T. Stead messages in the "Weekly Dispatch." They had been accepted by the proprietors of that paper as being the real thing, and every week they had been read by thousands who had received from them help and guidance. They had also driven home to many minds great spiritual truths. He thought his hearers would agree that the giving of those messages by Mr. Stead had a distinct purpose, and was part of a great scheme from the divine source of things. He had abundant evidence that they had done an enormous amount of good. Their publication was one notch they could put in their stick of progress. In succession in the "Weekly Dispatch" they had had the Vale Owen Script, the Stead Messages, and now was appearing Sir Arthur Conan Doyle's book. He could not divulge what was coming next, but could say that something had already been prepared. Further, they had another Sunday newspaper, the "National News," publishing articles by that wonderful man, Dr. Ellis Powell. (Applause.) The letters they were receiving from far and wide showed the interest he was awakening. Another indication of the stimulus given to the movement was the fact that clergymen of all denominations, like Nicodemus, were seeking to know. They were coming and asking all sorts of questions in true sincerity and honesty of purpose. The significant thing was that congregations were asking questions, and the clergy were coming to get information, so that they could guide the people. Their desire for knowledge in psychic matters was an important and really progressive move. (Applause.)

During the past session of the L.S.A. they had had a wonderful array of talent on their platform, and almost every branch of the subject had been touched upon. The speaker proceeded to describe in detail the various features of the addresses they had heard.

Discussing mediumship during the past six months, he said that one outstanding fact was that, unconsciously, the Royal Academy had paid honour to a medium, Mr. Vango, by placing his bust there. Another important circumstance was the visit of that wonderful American medium, Miss Ada Bessinet. He was glad to be able to announce that Mrs. M. H. Wallis, all being well, would be with them right through the coming session. He had had many testimonies of the high appreciation felt for the beautiful teaching that they received through her mediumship from "Morambo." He would try to arrange for some of Mrs. Wallis's meetings to be held in the evening. (Applause.)

The next session would be started about the middle of September, and he could promise them that the Council were arranging an important programme. For one thing, they were going to start a series of classes to teach the real meaning of spiritual matters. These would go on right through the winter and should do a great amount of good. It was also intended to arrange for several great men and women to come to address them. The coming session was going to be made a big comprehensive scheme for them all. It would certainly be a period of great activity.

In October they were to hold a great Exhibition of Psychic Photographs. Some five to six hundred spirit photographs would be shown, many of them enlarged to life size, and all authentic and verified. Such an exhibition would undoubtedly arouse keen interest in the right direction.

In bidding them *au revoir* till next session he wanted

them to realise that the L.S.A. was an organisation with a very serious motive. It was dealing with one of the most vital matters in the whole world. He also asked the members to try to get together as much as possible, because they could all learn a great deal from one another. He invited them to write to the L.S.A. as often as they liked on questions about which they desired enlightenment. He would also like to see them write to one another. He asked them to make the L.S.A. a kind of bureau of communication, a spiritual G.P.O.

In conclusion Mr. Engholm said that they were standing in front of a door. The door was only ajar, but through the opening a great shaft of spiritual light was falling on us, and we could open that door a little more. But those who opened the door must have the protection of the armour of spirituality. There was Heaven behind it, but there was also Hell. The controllers of the great spheres around us, those eternal dispensers of God's laws who look after us poor human beings, they are the servants of the Prince of the Christ Sphere.

And in the future the L.S.A. was going to stand by the Prince and look to Him. (Applause.)

After a brief discussion the chairman proposed a vote of thanks to Mr. Engholm, and it was carried with great enthusiasm.

VISION AND MATERIALISATION IN A PRISON CELL.

The following is the account given to the Governor of one of His Majesty's prisons of a vision recently witnessed by a prisoner under his care:

"My father died on the 14th February. On the 4th March, about 8.15 p.m. shortly after lights were put out, when lying on my bed, I saw a light flashing about something like a catherine wheel—a brilliant white light, no colours, and which resolved itself into my father, who appeared sitting under an apple tree in full blossom in beautiful scenery. Three men appeared in the distance, and I saw father beckoning to them. They then came up to him, and I recognised them as three of my father's friends, but I did not know of their death. They then went away, and my father then appeared in the cell without any light round him—the light disappeared when he came into the cell. He appeared in the corner of the cell dressed in the ordinary way, but looking much younger than when I last saw him. I took the stool to the corner near the window, and he sat down on the stool. He asked me to kneel and say my prayers as I used to do when a boy. He did not speak further except to say 'God bless you, P—! Good-night!'

The next morning I saw the stool moved from its usual place, and my coat on the floor by the stool, as it would have been placed for kneeling down (the floor is of stone). The same morning I received a letter from my sister telling me that I would be surprised to hear that the three friends above mentioned passed away just before my father.

"About the first week in April was the second occasion of my seeing father. I was sitting reading 'Through the Mists' at the table, at about 7.30 p.m., thinking at times very much of my father and with remorse for having deceived him on one occasion, when I turned round and I saw him standing behind where I was sitting. I could hardly believe my eyes. He said, 'It's all right! It's me, P. Let's have a confab. I know everything that is in your heart.' I told him how sorry I was, and asked him to forgive me. He then embraced me, throwing his arms around me, and we remained like this without speaking for awhile. I then told him of my plans for the future, though I had some misgivings as to how my mother would view them. He said he was sure that my plan was the best. I told him my resolutions for the future, and he said he was sure I would keep them. We spoke of family affairs for a good while, and he finally told me to go to sleep. It struck 4 a.m. a few minutes after I woke up, finding myself fully dressed in a sitting position on the bed (the plank bed is laid on the floor) with my head propped on the pillow up against the wall. I felt amazed when I awoke. I then put some of my books on the floor, so that I should know it was not a dream. The bell at 6.30 woke me up again. I then felt very exhausted; much the same, in fact, as I felt after being hypnotised in hospital. Nothing can shake my belief now."

"About six weeks after this two warders came and searched my cell. Something occurred to make me feel angry, and afterwards, having foolishly worked myself into a temper about it, I went impetuously to the bell to ring it and complain, but my wrist was powerfully seized, and I heard a voice say, 'Be careful!' I passed from passion to penitence in an instant. The feel of the grip remained for some little time."

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:

	£ s. d.
Mr. J. H. Loftus	1 1 0
Mr. and Mrs. Ernest C. Burley	1 0 0

INTUITIVE MEDIUMSHIP.

By THE REV. F. FIELDING-OULD, M.A.

There is nothing so disappointing as to find people failing to respond to the stimulus of what is great and beautiful. "Yes," they say, "very nice, I'm sure," and talk of other things. Unimpressionable and inappreciative, you shall see them playing cards as their train runs through mountain scenery, and in the summer months they prefer a seaside resort, where there is a full dress parade and the unspeakable English pier, to all the glories of Nature. What is the good of talking of Heaven to such people? Their heaven is Park Lane or the Palace Theatre.

But there are others who have progressed beyond the object lessons of this world's loveliness and begin to see whither they were meant to lead the mind.

If St. Bernard rode a whole day beside Lake Lucerne without ever glancing at it, it was because in his soul he contemplated a more beautiful vision even than those which Switzerland can offer. Many are aware of a progressive opening of consciousness. What were merely words and cold facts begin to live and glow with light, and in the dingy street they walk among flowers and in radiant company, living ever more vividly in two worlds at the same time.

Little Jeanne D'Arc saw with her bodily eyes St. Catherine and St. Margaret among the trees at Domremy, and so powerful were her psychic gifts that soon she was able even to clasp and kiss their feet, as she boldly assured her judges.

There are probably many who possess "intuitive mediumship," which is a real form of clairvoyance, and rejoice in the visions which float before the inner sight. The higher worlds to such become more and more beautiful, though the undefined impressions they receive cannot always be reproduced in set terms or by the clumsy expedient of words.

What is an angel to these? Imagine a perfect form standing within a soft golden glow, so that the hair flames and sparkles round the comely head in an aureole of light. Picture the pure white tunic fluttering in the mellow radiance, bound with a jewelled girdle of which every gem is alive with smouldering fire. Think of a youthful countenance on which is stamped the dignity of age-long experience, wisdom slowly gathered in a hundred varied spheres of being, and the unmeasured joy of one who has looked into the eyes of Christ and seen His approving smile. Or conceive the even more exalted ones—the seraph ablaze with love, wrapped in its fires, in the very aura of the Supreme. "He maketh His angels spirits and His ministers a flaming fire." In the depths of what look like flames, glowing as in a furnace, an exquisite being refined to the uttermost, pure spirit, receiving continuously and radiating on every side the mighty beams of Divine love. Imagine a myriad such, mingling and intermingling in blends of colour and qualities of light beyond our dreams. Conceive the aura of their combined thought, the music of their every graceful movement, their song of praise when every voice is as a full chord of harmony.

Then look back at the earth, the gloomy thoroughfares and blistered houses, the half-developed souls in their gross and so often unsightly bodies and in their drab clothing, going to and fro with many an ill-natured thought upon their sordid errands. This one to the money mill, that to his bestial pleasures, and among them continually the earth-bound and even more degraded, slinking with heavy, sodden, hopeless faces through their native twilight.

A man may sit in his chair and see it all with the utmost precision, until a shrinking horror of ugliness and a longing for the lovely shall brace his soul to effort, and he will rise up and go forth in search of someone to relieve, someone to cheer and help, someone who will listen to the great truth of the Beauty of Holiness.

THAT WORD "DEATH."

A QUESTION OF TERMINOLOGY.

BY MRS. PHILIP CH. DE CRESPIGNY.

The criticism is often put forward by non-Spiritualists, and more especially by the orthodox, that the word "death" is misused and misleading in Spiritualistic literature. They object—and not unreasonably—that to head articles and propaganda with the announcement, "There is no Death," and similar phrases, is a flagrant misuse of plain English. They argue—quite correctly—that the word "death" is the universally acknowledged term for the dissolution of the physical body, and that in asserting there is no death they deny the fact of a phenomenon which we all know to be inevitable to each one of us sooner or later. The Church goes on to protest that in proclaiming this as a fact in the sense that man's spirit is immortal and has no part in the dissolution of the body, is no more than they themselves have preached and do preach without intermission.

So far, one can only agree. As a mere matter of terminology no doubt they are right, but when it comes to an application of terms Spiritualists are not the only offenders.

To reiterate the statement that God is all love and justice, and to leave it at that, is surely as great a misuse of terms as the other? We have only to look round at the world about us, at one man born in the purple, another in the gutter; at one deplorably deficient in all the qualities that lead to success, while another may be well equipped in this respect from the start—to see that, according to the accepted meaning of the word, the Deity is not just. Flagrant injustice reigns rampantly in every condition of life, both human and animal. Why should we believe the assertion, unbacked by any appeal to reason, of any body of fallible men against the evidence of our own senses? According to the accepted meaning of the word there is no justice in the ordering of things earthly; some other word should be substituted. In the theory of re-incarnation we may find a key to reconciliation with what we see with our eyes on all

sides, and the perfect justice of the Great Designer of man's evolution, but the word stands in our language for a certain definite quality, and to apply it where that quality is obviously absent is to misuse it quite as flagrantly as to imply a denial of the inevitable and invariable phenomenon called "death."

What Spiritualists wish to convey when they say there is no death, is that there is no interruption to the continuity of man's personality. According to the churches, man, at death, passed into a state either of temporary annihilation, bodiless, waiting for the Day of Judgment, or found himself in a condition of unimaginable beatitude—or the contrary—according to his works. In the latter case the Day of Judgment seems superfluous. Either aspect argued a violent dislocation of true continuity, so violent and inexplicable as to have taxed a man's credulity to breaking point. It is that disruption of the phenomena of Spiritualism tend to disprove, and when its followers say there is no death, they may misuse the term according to its literal meaning, but it stands in contradistinction to the idea certainly conveyed by the teachings of orthodoxy—until the truths of these phenomena began to leak into it—that the even flow of man's continuity suffers violent dislocation at the moment of the body's dissolution, his personality undergoing so complete a change in the flash of a moment as to rob it of all likeness to the man we knew on earth.

MRS. PHILIP CH. DE CRESPIGNY.
Novelist and Artist.

TAK' tent of Truth and heed this well:
The man who sins makes his ain hell;
There's nae waur de'il than himself;

But God is strangest.

And when puir human hearts rebei

He haulds out langest.

With loving-kindness will He wait,

Till all the prodigals o' fate

Return unto their fair estate

And blessings mony.

Nor will He shut the gowden gate

Of heaven on ony.

ROBT. BURNS.



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W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

Rates—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

TOWARDS UNITY.

LESSONS FROM NATURE.

To each his guide, his bright particular star—it may be the Pole star or just a will'o' the wisp. To follow the one will bring the traveller surely to some haven; to follow the other may lead him into swamps where he will be well soured before he gets again on to firm ground. But it will have led him somewhere and taught him something.

Both are lights of Nature—star and fen-fire. Even Nature needs some study and interpretation before we can follow her aright. One needs to compare one of her manifestations against another, since they are often in flat contradiction, and to do this we have to employ another attribute of Nature which we find in ourselves, Reason.

Now, we have heard Nature described as

A TYRANT AND A TASK-MASTER,

ruthless, inexorable, pitiless in exacting justice. On the other hand, she has been portrayed as an indulgent mother, lavish in her gifts, prodigal in her kindness to her children. Both views are true in the sense that each is a half-truth. To reconcile them it is necessary to look a little more deeply into things.

That such a glaring contradiction is only observed by mankind is a fact at the root of the matter. It is an evidence that man is himself a combination of half-truths, one side spiritual, the other material, so that his first attempt to arrive at unity must begin with the recognition that he is himself a contradiction in which the animal nature and the spiritual nature have to be brought into harmonious relation.

To one man the ideal life is summed up in the duty of strenuous conflict, incessant work pursued frequently with much clamour, and a deep sense of his importance in

THE SCHEME OF THINGS.

He feels, and rightly feels, that he is a very necessary agent in the job of getting things done. Looking around at some of our great men of action we can see the process at work. That these men are under some illusions about themselves and the world is clear enough. But that is Nature's way. The illusions produce the required end.

On the other hand, we have the quietist, the dreamer, the man of contemplation, to whom (unless he has gained enough experience to "see life steadily and see it whole") the proceedings of the strenuous one are a cause of deep offence. Life, he protests ought to be

QUIET, FRATERNAL, HARMONIOUS,

whereas the men of the other type are filling it with riot and hurly-burly, moving things violently about and making a general upset. He, too, is under his illusions. He is looking at the spiritual side and ignoring the material one. The two halves of his nature are not acting in concert. But like the frenzied "activist," he has his uses. He is doing his work under illusions, but he is keeping alive a vision, he is

preventing the "hustler" from going to extremes that might be disastrous.

Between these two types of men who represent two conflicting half-truths "our little lives are kept in equipoise," although not without some violent swinging from one extreme to the other—from fat prosperity to gaunt penury—from an exhilarating peace to a devastating war, from a sour and acrid puritanism to a wanton sensuality and libertinism.

So the race learns all the time until it has acquired

THE SPIRITUAL VISION

that reveals the way of unity. That vision will come in a million ways, each appropriate to the mind which receives it. It will show that the idea of Nature as merciless and exacting is simply one aspect—that of her *justice*, that the view of her as a great generous Mother is just another aspect—her *love*. And so it will unfold a picture of Nature's God, larger, clearer and truer than any of the petty views of the Deity about which men squabble and fight, under the illusion that it is essential that uniformity of opinion shall be established.

There can never be any such uniformity. There can be unity, which is a quite different thing. There is

UNITY IN NATURE

because there is unity in God. But only in one thing is she uniform, and that is in her variety. She unifies all her conflicting elements and contradictions, and as they are all in man, in epitome, it is required that he shall harmonise them in himself in like manner. Self-knowledge, then, is an important matter. "If each would mend one we should all be mended." And one of the first steps in this direction is to understand that each soul must obey the law of its own nature and not that of any other. That is the first step to individuality and so out of a world-struggle in which the stronger ones set up to drive their fellows wholly and solely because these, acting as sheep rather than men, have consented to be driven. When we have guides and leaders rather than drivers the era of Force will have ended. But Force has been necessary and will continue just so long as, in the order of Nature, it has a purpose to fulfil. We are to move "towards unity." It rests with us whether we shall lead or drive, be led or be driven.

PUBLIC OPINION AND THE PROPHET.

FOUR TYPICAL PHASES.

The purport of the fragmentary conversations recorded below will be obvious to anyone who has followed the careers of some of the spiritual reformers of to-day:—

FIRST PHASE.

"He must be either mad or insanely foolish. Think of a man taking up a subject like that—everyone knows that it is all humbug. Anything more absurd it would be impossible to imagine, etc., etc."

SECOND PHASE.

"They say he has made a pile of money out of it. Well, perhaps, he was not such a fool after all. But think of the depravity of it! Taking up a sacred subject for the sake of his own pocket! It is really scandalous. No honest man would do such a thing, etc., etc."

THIRD PHASE.

"It is very curious. It seems that he was not making money out of it after all. He really lost money in the long run. It just shows you how foolish people can be. It is bad enough to take up with such a detestable subject, but to lose money over it into the bargain, why it's a double loss. How anyone could be so foolish, etc., etc."

FOURTH PHASE.

"So the case is proved after all—even the newspapers admit it. Well, I had my doubts about it at first, but to be frank I always thought it would be so. He must be very proud, and well he may be. But then, of course, we all felt that a man like that knew what he was about. Our minister preached beautifully on it last Sunday, and he said that although the Church had known all about it for ages, still this splendid subject for which he had always felt every sympathy, etc., etc."

D. G.

FROM THE LIGHTHOUSE WINDOW.

The L.S.A. Garden Party on Saturday, July 2nd, is being looked forward to with the keenest interest, and a big attendance is assured. During the afternoon a group photograph will be taken.

The passing of Mr. A. P. Sinnett is announced elsewhere in this issue, and some particulars of his career are given. Mr. Sinnett, who was a contributor to *LIGHT*, had many good friends in our movement. He always sought, in his own words, "to bridge the chasm that has so long divided the two great divisions of the super-physical explorers," meaning the Spiritualists and the Theosophists. He was present last year at the luncheon to Sir Arthur Conan Doyle and Lady Doyle, at the Holborn Restaurant, previous to their departure for Australia.

Mr. Engholm's inspiring address to the members of the L.S.A. last week was received with most evident appreciation, and his eloquent plea in his closing words for a realisation of the spiritual side of our work met with a hearty response. The feeling of those present was shown in the pleasure expressed at his announcement that during the coming session an endeavour would be made to have some of Mrs. Wallis's meetings held in the evening, and also to resume the Meditation meetings conducted by Dr. Vanstone. A strong spiritual note distinguishes both Mrs. Wallis's and Dr. Vanstone's meetings.

Sir Arthur Conan Doyle has placed everyone under a debt of gratitude for his work in editing "D. D. Home: His Life and Mission," which has just been issued by Messrs. Kegan Paul and the Two Worlds Publishing Co., Ltd. (9/- net). The book, which was written forty years ago, has long been out of print. We hope shortly to make further reference to it.

At Lambeth, on June 22nd, three persons were charged with unlawfully professing to tell fortunes, and one was fined £20. At Blackpool, on June 17th, several gypsies, who were summoned for pretending to tell fortunes, were fined £20, £10, and £7 10s.

In the "Psychic Gazette" (July), it is announced that a Petition to the King (the text of which is given) is being signed in reference to the recent case of Miss Jean Stonerhouse and Mrs. Kate Smythe, who were convicted on a charge of fortune telling. It prays that the Home Secretary be instructed to review the case and judgment. A Preamble to the petition, dealing with the Vagrancy Act and its application to clairvoyance, is also given, and this has been signed by Sir Oliver Lodge, Sir William Barrett, and Sir Arthur Conan Doyle, among others.

One paragraph of the Preamble reads: "We strongly recommend that the antique Statutes against vagrancy and fortune-telling—drawn up in a time of comparative ignorance, when witchcraft and sorcery were still widely believed in, and when there had been no scientific discrimination between fact and fiction in psychical matters, should not be put in force for the suppression of any genuine even though wrongly interpreted human power, that they should not be employed to oppress worthy and well-meaning even if mis-taken persons, and that they should only be used against those whom the public conscience is able to recognise as really belonging to the class of 'rogues and vagabonds.'"

The next issue of *LIGHT* will be unique, for it will be illustrated throughout with pictures of many of the famous ones in the ranks of psychic research who were present at the L.S.A. Garden Party.

The New York correspondent of the "Daily Express" quotes the statement of Mr. Steckenreiter, president of the general assembly of New York State Spiritualists, that spirits are using the brains of Einstein, Edison and other great men as mediums for transmitting new discoveries to the world. The same idea in general terms, is expressed by Dr. Ellis Powell in his last article in the "National News," where he says, "There are probably thousands of men to-day who are doing the best work of the world under spirit inspiration and guidance, though at the same time many of them are totally unaware of the source whence their intuition comes."

The "Express" correspondent goes on to quote the opinion of the Secretary of the New York Assembly, Mr. Frederick Constantine, who considered that through Spiritualistic control the world would soon be ruled by the greatest minds of all ages. Mr. Constantine, in a sweeping statement more suited to the expansive methods of America than to the conservative attitude of this country,

continued: "Such rapid progress in Spiritualistic communication is being made that it is only a matter of a comparatively short time before the world's entire population will be mediumistic. Humanity will then have the benefit of the guidance of such men as Abraham Lincoln, Washington, Napoleon, Caesar, and Roosevelt. When this time comes there will be no more wars, crime, or poverty, and we shall reach a condition of comparative millennium. Such great men as I have mentioned are now in communication with mortals, but only to a limited extent. Abraham Lincoln is perhaps in touch with more mediums than any other, because of his wonderful spirituality."

In the "National News" (June 26th), Dr. Ellis Powell concluded the fine series of articles which has now been running in that journal for some months. His last contribution is devoted to the subject of spirit guides, and he touches on a very interesting aspect when considering a case where, for instance, a guide claims to be an Egyptian who lived perhaps 3,500 years ago. Here, says Dr. Powell, it is obviously improbable that he would at this moment be in immediate touch with earthly life.

"How then," asks Dr. Powell, "is he able to get into touch with a medium?" The answer is that mediums are used on the Other Side as well as on this. In the course of my experiments I have been told that in addition to the one medium used on this side there were sometimes four or five on the Other Side, so that altogether perhaps six mediums were being used in order to get the communication through. That is to say, the medium on this side was in touch with a medium on the lower planes on the Other Side. But this spirit medium was himself controlled by a medium higher up, and so on until the chain at last reached the guide who desired to make himself known and to communicate. The process is rather like the use of relays of horses in order to carry a messenger quickly from point to point."

Children's Day was celebrated on Sunday last at Grove-dale Hall, Holloway, when the anniversary services of the Lyceum were held in the morning and evening. Large congregations were present, and the singing of the children was thoroughly enjoyed. Mendelssohn's anthem, "How Lovely are the Messengers," was rendered with effect. Mr. W. Drinkwater conducted with his usual ability, and Miss Maddison presided at the organ. Miss Paulton sang "The Lost Chord." Short addresses were delivered by Mrs. Mary Gordon, Mr. E. J. Pulham (president of the North London Society), and others. A number of delegates from other Lyceums were present, including Mr. and Mrs. Barnard (Clapham), Mr. F. J. Miles (Kingston), and Miss Mathers (Danby Hall, Liverpool).

The wonderful healing powers said to be exerted by Joseph Roberts, of Spen Valley in Yorkshire, are referred to in a two column article in "Lloyd's Sunday News" (June 26th), from its special correspondent in Leeds. For several months, he says, the prosaic Spen Valley has been the Mecca for the ailing, a sort of English Lourdes. Hundreds of people are reported to have gone thither, crippled, enfeebled, and tired of life, unable to work, in the grip of diseases which the medical profession have been unable to touch, and have left after a short course of treatment, not merely improved in health, but cured permanently.

The correspondent spent a day investigating the stories he had heard. In an interview with Roberts, the latter, when asked to explain his methods, said: "Well, you know, I warn you that explanation will be ridiculed and laughed at, but I'll tell you. It is done through the agency of the spirit world, with magnetism, not massage, you understand; not hypnotism nor mesmerism, and not mental suggestion. It is just religion and human character. My method is simple. When a patient comes to consult me, I do not ask any questions as to symptoms or anything else. I merely take some particular article belonging to the patient, and I 'psychometrise' it, and then I can tell them what ails them. If the trouble is consumption, then my treatment consists of putting myself under spirit control, and giving a series of magnetisms over the entire body of the patient. The magnetic power comes to me from the spirits."

On an average day, says the correspondent, the patients begin to arrive about eight o'clock in the morning, and there is a constant stream throughout the day until nine or ten o'clock at night. Seldom are there fewer than two hundred a day, and sometimes there are nearer four hundred. Some will walk many miles to reach the house, and cheerfully wait ten or twelve hours to see the healer. Fifteen hundred to two thousand patients per week is said to be a good average, and the fee charged is five shillings each new case, with one or two small extra charges for herbs.

UNDER THE SEARCHLIGHT.

PHANTOMS AND VAIN CONCEITS.

When I read in an account of a séance with a medium that amongst the personages who purported to communicate through him at one sitting were Sir William Crookes, the Rev. Arthur Chambers, Stine Morrison (the felon), Billie Carleton (the actress), H. B. Irving and Dan Leno, I remained calm. When I learned that the late Mr. W. T. Stead is in constant attendance upon the medium, and that Professor Huxley took a glass of water from the kitchen and a flower from the mantelpiece and put the flower in the water, as a sort of psychic conjuring trick—well, it was only a repetition of the kind of tom-foolery which has dogged the steps of a sane Spiritualism almost from the start. It goes often with depraved forms of mediumship.

To the old stager it is all a very ancient and very sorry tale. I have seen and heard and read of it so many times as to be nauseated not only by the hideous humbug of the business, but by its continual repetition.

I remember how scathingly it has been denounced both outside and inside of Spiritualism; how

CHARLES DICKENS LAMPOONED IT

in mid-Victorian days, and with what bitter and justifiable indignation "M.A. (Oxon.)" exposed the cheat in the columns of *LIGHT* when he came across it. It will last, I suppose, as long as there are rogues to exploit it and fools to support it.

I could quote instances without number in which the maudlin nonsense has crept in. In one case it was a man of wide learning, an author, who confided to me and others that since becoming a medium he was visited by the spirits of all the greatest sages from the dawn of history, who conferred with him on the deep problems of the Universe. He was, of course, self-psychologised, the victim of a weak credulity allied with diseased vanity. The bubble burst eventually—it always does.

To mention another case, I was visited years ago by an American woman who wished to set up as a medium in England, and who informed me that she could obtain materialisations of several of the most notable (defunct) members of the English aristocracy twice or three times a week—a kind of psychic Madame Tussaud's wax-work show!

One might laugh at an ordinary travesty, but this is a ghastly and obscene travesty of things held sacred. It is like

A DANCE OF BABOONS

in holy places. It is a foul weed in this garden of ours, which every right-minded Spiritualist will do his best to root out.

We must have no part in these shams and shames, whether they be genuinely psychical or not.

I do not think that the critics of Spiritualism can make much more capital out of this question—it has occupied them for so many years as to have become quite threadbare; and, moreover, by their attacks upon us in this direction they were really doing us a great service. Let those of them who attribute Spiritualism to the Devil remember, however, that the argument from "great names" does not support that view, unless we are to suppose that the Devil, instead of being a subtle serpent or a roaring lion, is really a blatant ass.

As I have said, this cheap trafficking with the great dead is an old tale. All experienced Spiritualists are well aware of it as part of the seamy side of a great subject, and they know, too, that the subject has survived even this paralysing infirmity, because of its essential truth.

Doubtless we should have cauterised the sore long since if closer study had been made of the *psychology* of the matter. We have not gone very far along that road, but two things are beginning to be plainly apparent amongst the forces at work in these delusions. There are self-psychologizations and dramatizations of fictitious personalities in the subconsciousness of medium and sitters. Mr. H. E. Hunt referred to that part of the question in his recent address to the L.S.A. Then there is very good evidence of the mischievous activities of what I have heard described as "a low-down grade of spirits"—not necessarily "evil" in the theological sense, but probably undeveloped, irresponsible, and sportive—with an impish desire

TO PLAY THE FOOL.

and inflict practical jokes on the credulous and untrained inquirer.

This may seem to complicate the question. Really, it does not, for in this world we also see people who fool themselves and people who are fooled by others. In the psychical region it doubtless works out in very much the same way.

The astonishing thing is that this psychic masquerade of great names or notorious characters should deceive anyone at all. It is so thin. There is, however, no imposture so gross and palpable that has not had its followers and defenders. The Humbert safe swindle deceived bankers and business men. The Tichborne case and the Druse case are amongst other famous examples of human credulity quite outside of psychic circles. The Russian army's journey through England was good gospel to many thousands of

quite reasonable people. Doubtless there is a good deal of "crowd psychology" about these matters.

But the deception of the great name in psychic matters is none the less very transparent. When some person of mean intelligence tells you he was

FRANCIS BACON OR SOCRATES

in a previous incarnation, or that one or other of these great sages is his spirit guide continually with him, there is no need to argue the point. The delusion is obvious.

Pure and humble souls in the obscurity of our great cities may conceivably attract the ministering care of greater, but like-minded, spirits in higher realms, because there would be the link of love and service which would over-ride all the world's standards of blood and birth, rank and riches, "high" and "low." St. Francis may visit the poor cobbler; St. Catherine watch over the struggling sempstress. These things are in the spiritual order. They are not for the braggarts and zanies to whom the spectacle of the "great dead" is as

A GALANTY SHOW

or mountebank performance in the world's *Vanity Fair*—they are not for the people who are cheaply pleased with cheap things.

This subject of Spiritualism, full of radiant possibilities, when sanely and earnestly followed, has suffered much at the hands of these foolish folk. But if we have to endure their follies we will certainly not condone them. Doubtless they have their uses in the spiritual economy. They keep away the timorous, they provide "awful examples" of moral degeneracy by which the wise may take warning, and perhaps, too, they are serviceable in providing the raw material—*very raw material!*—for students of human psychology.

One thing is clear. Whenever we come across the sort of thing I have depicted above in connection with Spiritualism we are pretty safe in denouncing it as humbug, whether there is any "psychical element" in it or not.

D. G.

THE LATE DR. W. J. CRAWFORD.

A FEW BIOGRAPHICAL NOTES.

The following particulars of the late Dr. W. J. Crawford will be read with interest. They have been kindly obtained for us by Mr. James P. Skelton, the secretary of the Belfast Society of Spiritualists:—

Dr. Crawford was born on February 28th, 1881, in Dunedin, New Zealand. At the early age of eighteen he went to London, and matriculated at the London University on February 27th, 1901. Two years later, on May 21st, 1903, he took his B.Sc. degree in engineering at the Glasgow University. For about four years he lectured on engineering in the Rotherham Technical School; on leaving which he was presented with a handsome gold guard as a mark of the esteem and regard in which he was held by his students. During his sojourn in Rotherham he was the moving influence in getting started the Rotherham Technical Engineering Society. For a few months after this he taught in the Barrow-in-Furness Technical School. While here he was appointed lecturer in the Engineering Department of the Belfast Technical Institute, and for eight years he was extra-mural lecturer for Queen's University, Belfast, both of which positions he held until the day of his death. Three years after coming to Belfast he took his D.Sc. degree at Edinburgh University.

Dr. Crawford's name is best known in connection with his researches in Psychic Science, but although he had read widely and deeply into the subject, it was only at the end of 1913 that he started his experiments. Mr. Skelton holds the letter, dated December 5th, 1913, in which Dr. Crawford asked for an appointment with him as secretary of the Belfast Society, and naturally treasures it as an historical document. The doctor was soon afterwards introduced by Mr. Skelton to the leader of the now famous Goligher Circle (Mr. Samuel Morrison), and from then onward devoted all the spare time of a busy life to practical investigation. His three books—"The Reality of Psychic Phenomena," "Experiments in Psychical Science," and "The Psychic Structures at the Goligher Circle," with the pamphlet, "Some Practical Hints for those Investigating the Phenomena of Spiritualism"—bear testimony to the amount of work, exactness and ability which he brought to bear upon the subject.

Personally, he was a tall, spare man, of great activity and energy, hospitable and companionable, of a sensitive and highly strung temperament, yet possessing a strong will and determination. Had he lived he would doubtless have gone very far towards solving some of the problems surrounding Psychic Science, in which, at the time of his death, he was already looked upon as an authority.

In our last issue we recorded a donation to the L.S.A. Memorial Fund in memory of Lieut. Staples and Sergt. Howard. This should have been stated as the gift of Mrs. Irene Toye Warner-Staples.

PSYCHIC PHOTOGRAPHY.

A REMARKABLE CASE OF IDENTIFICATION.

AN EXPERT'S TESTIMONY.

Writing from Duncraggan, Upper Macedon, Victoria, Australia, Susan Ledia Smith (Mrs. William Smith) sends us the following striking case of an experiment with the Hope Circle, one more confirmation of the genuineness of Mr. Hope and his psychic photography, and one more rebuttal of the unjust charges levelled against him by ignorant and malicious critics:—

I have just read the "Bush Case" in two numbers of *LIGHT* received by last mail. It will be late in the day by the time this reaches you, but I would like to add my testimony in favour of Mr. Hope and Mrs. Buxton. I am a member of the L.S.A. and of the S.P.R., also of the Royal Photographic Club—I am an experienced photographer, and do my own developing and enlarging, and have a bunch of diplomas and prizes. I also had charge of the X-Ray Dark Room at Princess Christian's Hospital, 6, Grosvenor Place, for three years during the war, and developed hundreds of X-Ray plates for Dr. Ironside Bruce. So I think I know probably as much about photography as Mr. Bush.

I went to Crewe with an introduction from the L.S.A. on June 14th, 1919, and had a sitting. Previously my spirit friends (my husband and nephew) had promised to be there, and I hoped to get both on my plates. I took my own box of plates, and no hands touched them but mine till they were fixed and washed. Mr. Hope never attempted to meddle with them. We had four plates exposed and one extra appeared. It was a thin young soldier's face, worn and wasted, and quite strange to me. For three months I tried to find out the original, and then got an introduction from the L.S.A. to Miss Bacon and took the print with me. While in trance her control told me who it was, a young Australian, an officer in the English Army, who died two years before in Princess Christian's Hospital. I do not give his name, as his people live in England. I made enquiries and found he had been brought in very ill and asked for me at once, and said he wanted to talk to me about Australia, and that he had known my son at Cambridge. I was living out at Sunningdale and was to be taken to see him as soon as I went in, but he was unconscious when I arrived, and died that afternoon. Miss Bacon's control told me he had tried to get to me, as he wanted me to put him in touch with his mother and sister. My husband and nephew were as disappointed as I was at not appearing on the plates, and on our next interview, by the ouija board with a private friend medium, they said they had been at Crewe, but a young stranger was before them and used up all the power. I next took the photo to the doctor who had attended him, and it was recognised by him. I asked him to show it to his people as I was leaving for Australia, and a few weeks after my return here I had a letter from his wife to say that R—'s sister had been to see her and at once pronounced the photo to be her brother, undoubtedly. I got in touch with R— R— on the ouija board, and he asserts that it is his photo and that he has now made friends with my nephew on the other side.

I hope to return to England before Christmas. You can make any use you wish of this statement.

HENRY JAMES AND PSYCHICAL RESEARCH.

To the Editor of *LIGHT*.

SIR.—In your issue of May 21st there appears an article entitled "A Remarkable American Medium," with the sub-head, "The Testimony of Henry James," in which it seems that a correspondent in Concord (U.S.A.) had sent to *LIGHT* a newspaper clipping embodying a paragraph from a letter written many years ago by the late Henry James, saying that his sister-in-law (in this country) had been to a séance and had received there a message purporting to be from his mother who had died some twenty-five years before. The correspondent who sent the clipping apparently believed that the medium referred to was Mr. Foss, of Concord.

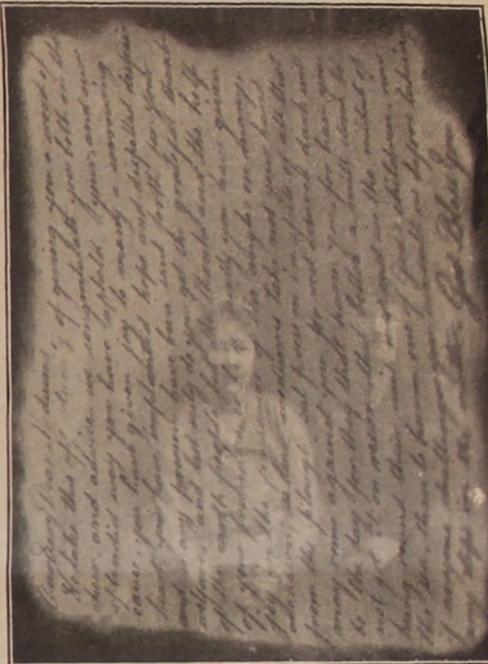
When the "Letters" of Henry James first appeared more than a year ago (so splendidly edited by Percy Lubbock) I noted this narration, copied it from the volume, and with a little explanatory comment sent this same paragraph to *LIGHT*, in which it appeared some months since. In this brief article I said that, presumably, the medium referred to was Mrs. Piper. Since then I have learned that this presumption was correct. The "sister-in-law" referred to by Mr. James was Mrs. William James, the wife of the distinguished psychologist. Their home was in Cambridge near the Harvard University campus; but I think Mr. James also had another sister-in-law living in Concord, the home of your correspondent, and it was this lady who introduced this correspondent to Mr. Foss.

A HOPE PSYCHOGRAPH.

When on a visit to us a short while ago Mr. Hope and Mrs. Buxton, of Crewe, showed us a number of photographic results obtained through their mediumship. Amongst these was the remarkable Psychograph given below. True, no test conditions were observed in its production, for the reason that it was obtained in a family circle, Mrs. Buxton and a friend posing, whilst Mr. Hope took the photograph. The result was both startling as well as gratifying, even to veterans like Mr. Hope and Mrs. Buxton, for across the face of the whole photograph was a message addressed to the Crewe Circle. We may add that we are quite in accord with the sentiments expressed in the message, as follows:—

OUR VERY DEAR MEDIUMS,—

We take this opportunity of giving you a word of cheer and advice—we congratulate you both on the splendid way you have upheld your and our cause—you have given joy



to many a sorrowing heart—you have implanted hope and dispelled despair, and many prayers have been sent forth for your welfare; and not only do you get the grateful thanks of the earth people, but the thanks and help of your friends over here. Surely you have given joy in the presence of the Angels on many occasions. So, dear mediums, take not your hand from the plough, but press on in spite of all that may come against you—for rest assured dark will be the day for them that harm you—for have you not got it on record that better a mill-stone be hung round their neck and be cast into the midst of the sea than to harm one of the God's children. Now, if anyone challenge you, consult us before taking any steps in the matter.

God bless you.

The mental attitude of Mrs. William James toward all psychical manifestations is that of a critically sympathetic inquirer, and with her husband she had been more than once to Mrs. Piper; but it is more than doubtful whether she has ever sought any other medium, and even her visit to Mrs. Piper was, I gather, due to the fact that she accompanied her husband who took the initiative in going. All this has no relation at all to Mr. Foss, referred to as "a remarkable American medium." The home of Mr. Foss is in Concord. He is reported to be a man of blameless life, a simple, quiet citizen, who has a marked mediumistic gift, and who is very generous and considerate in giving occasional séances for which he accepts no remuneration. No less an authority than Rev. Dr. Elwood Worcester, D.D., the rector of Emmanuel Church in Boston, has personally expressed his conviction of the genuineness of materialisation phenomena at the séances of Mr. Foss. Many others who have been present at one time or another agree with Dr. Worcester. Dr. Hyslop had for some time intended to see Mr. Foss; as a matter of fact he never did, the occasion being delayed through concessions to mutual convenience, and before the right time seemed to arrive Dr. Hyslop's long illness set in, making it impossible.—Yours &c.,

The Brunswick,
Boston.

LILIAN WHITING.

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OPTICAL WAVES AND THOUGHT WAVES.

A STRIKING EXPLANATION.

We have received the following interesting communication from D. D.:-

You will have noticed in the "Daily Mail" of the 13th ult. a short reference to experiments made for photographing "waves" from the eye, and the conjecture that these may possibly be thought waves. I thought it might interest you to know that in a series of messages received in July, August, and September, last year, an entity, purporting to be the spirit of an engineer who had always taken an interest in the "mechanics" of phenomena, gave, amongst others, the following:-

(Copy from rough notes.)

"You are assuming that waves of light enter the eye and then travel along the optic nerve to the seat of sensation. You are wrong. What happens is that you adjust the focus of your eye, and at the same time, although you do not know it, you set the optic nerves in vibration to correspond to the waves or vibrations which impinge upon the retina from without. Seeing is, therefore, a deliberate act, and you are not merely a passive recipient of the light waves. You can understand from this why a person may 'see' something which is not there at all, and describe it with a wealth of detail. The image, in fact, either through clairvoyance or through mind disorder, is impressed upon the optic nerves from within, and the effect upon the person is the same as if the light waves from an actual object had come to him from without."

QUESTION: That would explain colour blindness, would it not?

"Yes. It also explains why a person may be useless in the accurate matching of delicate shades of colour, and may be trained to such matching to a high degree by use. What I want to impress upon you is that all life is the radiation of energy from within outwards, and what I have told you about the optic nerves applies equally to the auditory nerves."

QUESTION: And to touch also?

"Certainly. To every sensation of which you are capable physically. As an experiment, hold a watch some distance from the ear of a person who is dull of hearing, not exactly deaf, for a minute or so, just so that he will have to 'strain' his ear to hear the tick. After you withdraw the watch he will still hear the tick. He has not the command over the auditory nerve which he should have, and he continues to energise it, in his continued effort to listen. You know yourself, of course, how an image persists in the eye."

The above came in quite incidentally in an effort to explain that all Spiritualist phenomena originated in the transmission of thought from one mind to another, the thought then taking effect in the physical organs of the medium.

In another passage, the communicator stated that telepathy and thought transmission did not always follow the usual sequence of, say, a telegraph message, viz., conception, sending, and receiving. In many cases the message was drawn by the receiver, unknown to the sender, and even unknown to the physical consciousness of the receiver himself.

Altogether, the messages were so surprising that I doubted their correctness, and did not type the notes I made, but, as I say, the extract above may interest you.

** We may tell our correspondent that the messages interest us very much indeed, as the explanations they offer gain confirmation from much in our experience. They suggest a line of inquiry well worth following up.—ED.

THE ORIGINS OF MODERN SPIRITUALISM.

AN EXPLANATORY MESSAGE.

J. A. S. sends us a communication taken down by him from the lips of Mr. J. J. Vango while in trance. He regards it as a rather remarkable statement. We give the salient passages:-

For many years now, probably a hundred or more, Materialism has been creeping into the minds of men, stamping out the spiritual—and it was evident to minds on our side that, unless some steps were taken Materialism would predominate in the world.

Spirit communion has existed from earliest times—that is nothing new—but bigoted men of materialistic minds stamped it out—except in a few instances, where it was preserved and kept sacred.

Seeing this, large numbers of men of great minds—I should not be exaggerating if I said armies—congregated together on our side to consider what would be the best way to overcome the Materialistic spirit. To establish communion between the two worlds was the only way to combat the tendency, and for many years attempts were made to establish this communion. Discarnate men and women manifested to mankind, but in most cases the manifestations were put aside, fear being the great reason. For a length of time

this went on, until they reached the little hut at Hydesville, Rochester. Here the little girls had the courage and reasoning power to test the knocks, although learned men had cast such incidents aside.

From that time thousands of discarnate men sought the sensitives, wherever they could be found. This communion originated on the spirit side.

We found it harder to influence the minds that were highly trained, that is why mediums were usually so poor and ignorant. That was so, but it will not be so in the future. Although mediums were found in the poorest and humblest surroundings communication was established.

In order to break down materialism, which was destroying the God-spirit, our main object was to strengthen the Church—and the fact of communication will go into the Church and be embodied there.

We would prefer to see the Church stand—Catholic and Protestant—we have no wish to pull down. We prefer not to destroy the denominations, but we have a very strong desire to take the flame of truth in regard to spirit communion into all, and that all should agree to differ upon their own interpretations. There will be much discord among some, but the army I speak of on this side is working with determination to overcome dogma.

SPIRITUALISM AND THE TRUE RELIGION.

BY B. M. GODSAL (San Diego).

The "simple question" recently put to Dr. Ellis T. Powell, "What is the only true religion?" (page 253), reminds one that Spiritualism has never aspired to the setting up of another church in a world that has all too many churches. On the contrary, its tendency is to unify religions by emphasizing that part of each which is held by all in common. Any change it may make in a man's religion will refer to the quality of it, rather than the name.

As evidence of this let me put forward two very diverse instances. F. W. H. Myers relates, in one of his essays, that of the few Delphian oracles that have been handed down to us, is one in answer to an inquiry as to which country's gods were the best for a man to worship—which runs somewhat as follows: "The Gods of that country to which the man belongs." Quite recently, in a small town of the Pacific Northwest, I met an elderly lady under whose hand the ouija board responded feebly and spasmodically. Being a religious woman she had, of course, asked the "simple question," "which religion is really the most helpful to people, from the point of view of the spirit world?" to which the board answered, "the religion they were brought up in."

It is a far cry from Delphi to the Pacific Coast of America—measured in space or in time—and yet in both places and both epochs we find the Spirit giving forth the same reply to the same recurring question of puzzled humanity. A reply simple and yet significant, impressing upon us toleration, and teaching us that the forms which differentiate religions are not their valuable part, and that the vital essence of religion is that part of each creed which forms the nucleus of all religions.

It is remarkable that among the great variety of spirit teachings received one has never heard it maintained that prayer should be addressed to other than Divinity. Though our angel guardians possess all the wisdom and power that we are capable of receiving still we are taught to address ourselves directly to God, whose infinite power descends through countless hosts of intelligences down to our closest guardian angel from whom we receive it in a form exactly qualified to suit our real necessities. Just as a worshipper of the sun would address himself directly to the shining orb, though its heat and light would annihilate him but for the intervening miles of space, every one of which is a "medium" tempering the ray to his capacity.

Spiritualism is often accused of lack of spirituality because, no doubt, its lowest manifestations deal with objective phenomena, and consequently the gap that exists between orthodoxy and mundane experience is entirely absent. And it is because Spiritualism fills in the chasm between the two worlds, by treating matter as an element in spiritual problems and spirit as an element in natural problems that it is at the same time condemned by the mystics for making heaven material, and by the materialists for dragging "spirit" into a world of material cause and effect.

It is all in the point of view. To the man whose religion is derived from pure Spiritualism alone the orthodox churches seem to be wanting in spirituality. To him it appears as if their worshippers were clinging to the age-old fallacy that by means of certain rites, ceremonies or performances of any kind whatsoever, they may do something pleasing to God and helpful to their own soul's growth. In fact, to such a man it seems that the history of organised religion from the earliest days is a story of human effort to discover some outward action, or penalty, or cost that will lift men Godwards, and spare them the more disagreeable necessity of waging an inward and unceasing warfare upon self and its inordinate desires—in a word, to substitute doing for being.

The belief that ceremonial observance, however sacred,

tends to draw the soul away from inward and spiritual things, and causes it to rest upon outward form, seems, to the man who has arrived at Spiritualism through the vacuity of materialism, to be consonant with the spirit of the teachings of the Lord Jesus Christ, who died that His message might live, that by it we may be saved, through learning to live in accordance with its precepts.

In the words of Whittier:-

"We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's never are at odds.
What asks our Father of his children, save
Justice, and mercy, and humility. . . .

A life that stands, as all true lives have stood,
Firm-rooted in the faith that God is Good?"

THE MAGNETIC POLARITY OF SEX.

By W. D. VERSCHOYLE.

The following simple experiments can be performed by anyone and require only a small gold stud or light ring, a few copper and silver coins, a bar magnet, a small table and two old letters. The stud has to be suspended from the first finger of the right hand by means of a bit of cotton thread about a foot long and the letters require to be from friends of different sex and preferably of strong personality.

First, find out which is North and South and arrange the table so that you can stand either facing South or East, whilst holding the little pendulum conveniently over the table.

Now, place a man's letter on the table and with the left hand behind the back, the right arm extended and the first finger pointing South, hold the pendulum about an inch above and two inches away from the letter on the South side of it. After a while the pendulum will start to go round in a circle. Now hold it in the same way two inches North of the letter, and the pendulum will swing backwards and forwards in an East and West motion. Now, try the same on the female letter and note that neither North or South is there any motion of the pendulum.

Now, come round the table and point the finger due East, the pendulum being swung two inches East of the paper. Very soon it will start to give exactly the same reactions on the East and West sides of the letter as the man's letter gave on the South and North sides. The South pole of the man's letter corresponds to the East pole of the woman's.

Now place the woman's letter on top of the man's, and note that whatever way you place them, the combination always gives the female reaction. The female polarity appears always to be stronger than the male.

Take a bar magnet and place it correctly in the magnetic meridian. Note that it gives exactly the same reaction as the male letter. Reverse it so that the N. pole points S. and there is no reaction. Turn the magnet round so that the N. pole faces W. and hold the pendulum two inches E. of the S. pole, finger pointing E. and note that in this position the magnet gives exactly the same reaction as the female letter. If you have two magnets, place one on top of the other in the two positions named and note that the combination will give no male reaction but only a female when the correct position is taken up.

A penny gives the same male reaction as does the magnet or the letter. A half crown gives the same female reaction as does the female letter or the magnet when properly orientated. A stack of half crowns and pennies, piled alternately, gives a cumulative effect which is always female. Take off the top coin and leave it on the table, close to the pile. The sex of the pile is instantly changed to male. Take the loose coin off the table and the stack becomes female again. Alternate discs of iron and aluminium give much stronger reactions. Lead appears to have no sex. All other metals appear to have a sex personality as varied in degree as in human beings.

When making any of the above experiments it will be found that the pendulum starts its motion sometimes at once and sometimes after considerable delay. Furthermore it will be found that if it is held for about a minute over any one experiment, its motion will gradually cease and eventually stop altogether. If now it is held for about another minute, its motion will gradually restart and continue for about the same period as the first pulse. If other pendulums are held by other operators, it will be found that the motion of all the pendulums are concurrent as nearly as can be judged from work done. Pulses of the energy, whatever it is, seem to affect all the operators at the same time, but it appears that the crest of the wave of energy and not the beginning and the end should be compared, as there seems to be a personal permeability that enters into it.

It appears that no combination of metals or other apparatus can take the place of the human operator in the above experiments; at least none so far tried has had any effect, though further experiments are in progress to test this point.

The above experiments seem to indicate that pulses of energy of cosmic origin emanate from human beings under certain conditions and that these pulses react on proximate matter in such a manner as to leave little doubt that between sex and magnetism there is a definite and close relationship.

RAYS AND REFLECTIONS.

If any reader of LIGHT during these sticky days sees one of his postage stamps rise and fly round the room, will he please refrain from writing to LIGHT about it until he has made sure that there is not a large fly under the stamp. I am told the thing has occurred. It was a penny stamp (now becoming so rare), and a blue-bottle fly had somehow got it stuck on his back.

A quaint idea came to me the other day. It is really a piece of moral philosophy, and carries an additional confirmation of the truth of one's deep feeling that in this whirling universe there is yet something stable, permanent and unchangeable—if one needed confirmation. Everything, we are told, is in motion, everything is in "a state of flux." But if everything is moving then nothing is moving, just as if everything is spurious nothing is spurious, for one can only have movement by contrast with something that is stationary, and spuriousness as the result of something being real. It sounds like a bit of Greek philosophy; and probably it is. There is nothing new under the sun. We get a "new vision," but what we behold of truth is as old as eternity.

To get back from the absolute to the relative, let me refer to the last Thursday meeting of the L.S.A. summer session, when Mr. H. W. Engholm spoke on the Progress of Spiritualism and Psychical Research during the past season. It was a stimulating occasion, and the speaker carried the audience with him when he gave a summary of the remarkable achievements of our subject during the previous six months. Dr. James Coates made an admirable chairman, his remarks being specially felicitous. It really looked as if Psychic Science, and (with all modesty) our little journal, LIGHT, had accomplished more in the six months than in a whole decade of years at any time in the past.

I have received from Mr. Clement L. Wragge, the New Zealand scientist, a pamphlet, "The Endless Universe and Eternal Life." It is a reprint of two magazine articles by him "Dedicated to Sir Arthur Conan Doyle and also to all Thinking People" (published by Cleave & Co., Ltd., Auckland, N.Z., 2/-). It is a pamphlet in which large thinking swamps many little theories and petty objections by petty objectors. The "devil" idea comes in for some righteous contempt. After citing some cosmic facts and colossal figures, faintly reflecting the vastness of the universe and its government by transcendent intelligence, Mr. Wragge asks whether the Infinite Power that created these wonders and immensities "would allow a paltry 'devil' in the form of a serpent to upset His tremendous scheme." Is it credible, or is it an hallucination of Earlswood?" We at once reply, "An hallucination of Earlswood." It is, however, rather like taking a Nasmyth hammer to crush a gnat. But it is perhaps necessary, for that particular gnat seems to be still spawning in minds of microscopic intelligence.

The instalment of Sir Arthur Conan Doyle's series in the "Weekly Dispatch" of the 26th ult. closes on an impressive note. After giving a remarkable account of a Maori séance, quoted from a book, "Old New Zealand," Sir Arthur writes: "We must face the conclusion that the mere power of communication has no elevating effect in itself, otherwise these tribes could not have continued to be ferocious savages. It has to be united with the Christ message from beyond before it will really help us upon the upward path."

LUCIUS.

THE L.S.A. GARDEN PARTY.

As we go to Press we learn from the Secretary of the London Spiritualist Alliance that over four hundred tickets have been sold for the Garden Party, to take place on Saturday afternoon, July 2nd. All is in readiness at "Rose-dene," the beautiful house and grounds of Dr. and Mrs. Ellis T. Powell, and that the event will be a success is a foregone conclusion. We intend publishing a full report of the function in a four-page supplement illustrated throughout in the next issue of LIGHT, which will be on sale on Friday next, July 8th. The supplement will contain a number of snapshots of celebrities and their friends who will be present at the fête, also a group photograph of the entire company. We advise all readers to place their order with their newsagent or bookstall, as we anticipate that this issue of LIGHT will be a very popular one, and the number printed is, of course, limited.

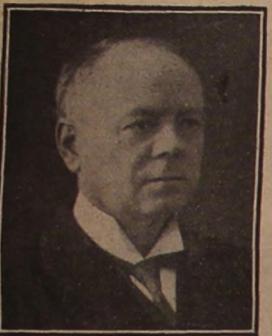
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THE MINISTRY OF ANGELS.

A BEAUTIFUL CONCEPTION GIVEN BACK TO THE WORLD BY MODERN SPIRITUALISM.

BY DR. ELLIS T. POWELL.



DR. ELLIS T. POWELL.
Author of "The Evolution
of the Money Market."

shall come nearer to reality if we remember that our word angel, in its original Greek form of *angelos*, only means a messenger, or perhaps "envoy" would be a still more precise rendering. There is, however, in the word *angelos* a suggestion of the possession of a certain authority, or discretion, which is hardly involved in our term "messenger." We take a messenger to be a person who conveys the message, but has no diplomatic or discretionary power in the matter with which it is concerned.

In both St. Matthew and St. Mark the announcement, "Behold, I send my messenger before thy face" is *angelos* in the original. In Luke vii., 29, the sentence, "When the messengers of John were departed," has *angelos* in the Greek. But normally in early Christian psychic literature the word means, in essence, a messenger or envoy between God and man: and it is extremely interesting to note that this significance is almost exactly that which the word possessed in Homer, centuries before Christ, where the *angelos* is often a messenger of the gods.

As soon as we visualise the angel as a messenger, an envoy, we are able to shake ourselves free of the rather misleading prepossessions of ages past, which present the angel to us as a being of totally different nature from ourselves. That is to say, Spiritualism turns out to be right directly you dive down into origins. And, of course, these mistaken prepossessions were very largely the result of our own neglect of psychic truth, with the consequent atrophy of our own best psychic faculties. The halo round the angel face is a real thing and not a painter's dream. The angelic capacity to fly (but without wings) is the necessary consequence of the capacity of the ethereal body to annihilate space—if there is space at all in the spirit realms—and to be instantly where it desires. But our age-long neglect of psychic study has led us to treat these facts rather as beautiful legends than as scientific truths. People seem to have got hold of the idea that Heaven and its inhabitants are farther away from us than they were from the patriarchs and apostles. And so the angel world has tended to become unreal, visionary, and distant, whereas it is actually among the most potent of the influences which surround our lives. Spiritualism, in a word, has given us back the angels.

AS SEEN BY SCIENCE.

Science (as science, and not as Spiritualism or Theosophy) has something to say here. Dr. M'Cook quotes a distinguished scientist as having indicated the almost necessary existence of the angel hosts, as part of the chain of being extending upwards from life in its humblest forms. "The grand law of continuity," said this observer, "which seems the last outcome of modern science, which seems absolute throughout the realms of matter, force and mind, so far as we can explore them, cannot surely fail to be true beyond the narrow sphere of our vision, and leave an infinite chasm between man and the Great Mind of the Universe." And, therefore, as Dr. M'Cook goes on to say, "Our pyramid may not, does not, end in man. Man is simply the fleshly termination thereof. The edifice of life goes on through these mysterious ranks of being known to us as the angels, until it ends at the very pillars of the Divine throne in the highest grade of angelic being"—the cherubim and seraphim themselves.

Our recognition of the angel as a messenger tends also to correct another misconception, which has made us lose sight of half the angelic hosts. We have unconsciously limited the term to mean a bright and exalted being, an inhabitant of heaven, living in the near presence of God, and having been for countless ages a denizen of the higher spheres. Such, indeed, are multitudes of the angelic

Clear thought on the Ministry of Angels requires, in the first place, a definite idea of what an angel is. Our thoughts naturally turn to the traditional conception of a radiant winged being, sometimes pictured as the guardian of a child, or as welcoming a newly-arrived spirit to the Summerland: but more often, perhaps, as bowing in ceaseless adoration before the Deity—one of those celestial beings whom Milton saw, with an eye which neither physical blindness nor worldly adversity could darken, flinging down on the jasper pavement their crowns of amaranth and gold.

These ideas contain certain elements both of fact and of poetic imagination. We

armies. They have had no actual experience of terrestrial life, apart from what they have acquired from their contact with men, when acting as the messengers of God. They have never passed through the gate of death. They know of God's unfailing solicitude for the welfare of men and women, of His plans for their evolution: and as St. Paul says, these are among the things which the angels desire to look into. So exalted is their dignity that even the fallen angels, who have rebelled against the Majesty of Heaven, retain a claim to the respect of those who were once their celestial brethren. Ancient Jewish legend records that when the Archangel Michael was contending with Satan for the body of Moses (which Satan said was forfeit for the killing of the Egyptian) the Archangel durst not return a railing accusation because Satan, though fallen, retained something of his bygone majesty. But these angelic ministers, to the manner born, and without experience of terrestrial life, are only a part of the armies of the living God, only one section of the agents of the Lord God of Sabaoth—the Lord God of Hosts. To get an adequate conception of the full number and character of the angel hosts we must add to them all our enfranchised brethren and sisters who, in all ages of the world, have passed from this life to the higher spheres.

As soon as we grasp this vital fact, we break with the traditional misconception, which arbitrarily divides the inhabitants of the heavenly places into two sections, one—so tradition would tell us—is composed of the angels in the specialised sense of the word, the exalted beings who were dwelling in those spheres when the morning stars sang together and the Sons of God shouted for joy because of the creation of the world. These are engaged in incessant service, though some, apparently, are also employed in ceaseless adoration—so tradition would assure us. Those who serve are the ministers of God that do His pleasure. In Milton's words they "post o'er land and ocean without rest." The other section—so again tradition would have us believe—is composed of the spirits of former dwellers upon earth. But these, so far from posting o'er land and ocean in works of mercy and beneficence, are engaged in a perpetual round of worship and praise, which must, if we turn upon it the analysis of a robust intellect, be as tiresome to them as it is profitless to the August Recipient thereof. That the spirits of just men do turn in adoration and thanksgiving to the great Source of all life I firmly believe. Nay, it is impossible to think of exalted intelligences, promoted to the sublime happiness and the boundless perspective of that world, as being able to refrain from the expression of their fervent praise. But that this obligation should engage them in perpetuity we cannot reasonably suppose. The truth is that they also, like the angels to the manner born, are eager agents of the great Administrator who sways the universe, doing His will and pleasure in multitudinous areas of activity, the nature of which we shall glimpse shortly. "Are they not all ministering spirits sent forth to minister to those who are on their way home?" To me the amazing thing is that anybody who professes Christianity, or regards the Bible as something much more than a mere collection of tales and legends, could ever doubt the fact of angel ministry. Certainly, as Phillips Brooks used to say:—

"There is nothing clearer or more striking in the Bible than the calm, familiar way with which from end to end it assumes the present existence of a world of spiritual beings always close to and acting on this world of flesh and blood. It does not belong to any one part of the Bible. It runs through its whole vast range. From creation to judgment the spiritual beings are for ever present. They act as truly in the drama as the men and women who, with their unmistakable humanity, walk the sacred stage in the successive scenes. There is nothing of hesitation about the Bible's treatment of the spiritual world. There is no reserve, no vagueness which would leave a chance for the whole system to be explained away into dreams and metaphors. The spiritual world, with all its multitudinous existence, is just as real as the crowded cities, and the fragrant fields and the loud battle-fields of the visible and palpable Judea in which the writers of the sacred books were living."

THE GREAT COMPANIES.

The truth is that the born angels form a company of fellow servants with the angels recruited from humanity. Some of our best and dearest are at this moment working side by side with the angels who sang the first Christmas song to the Bethlehem shepherds. There is something exhilarating for us in the knowledge that the angels native to the heavenly places joyfully recognise this kinship of service with their mortal brethren. When the great Psychic of ancient days fell in front of the angel monitor for the purpose of offering worship, his misconception was instantly corrected, "See thou do it not, for I am thy fellow servant." And the angel who comes to release Peter assumes no airs of superiority. He just gives him directions what to do, in the same style as if he were a staunch friend who had found his way into the prison, and was able to command the means of escape. And so, again, in the case of Elijah and the angels—they touch him, wake him, offer him a cake baked on fire—just like a mother offering a cup of tea to a tired son.

And so again were the three angels who came to Abr

(Continued on page 436.)

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

MRS. BESANT, THEOSOPHY AND REINCARNATION.

A. L. B.—We think Mrs. Besant did quite rightly in deciding not to include the reincarnation doctrine in Theosophy, as it is so clearly a speculative idea, incapable of demonstration by the necessary evidence. It is not necessarily a question of Western civilisation "being too stupid to understand." Even if it were, it would be clearly impolitic to make the dogma binding on members of the Theosophical Society, some of whom do not accept it. It may be added that there is a considerable school of Indian thought which does not receive it.

IS MEDIUMSHIP UNHEALTHY?

L. S. (Blackheath).—Your question rather suggests an ancient jest current amongst our forefathers, in which a traveller who wishes to journey to York, but is on the wrong road, stops two solemn Quakers, and asks, "This is the road to York, is it not?" To which the Quakers reply: "We do not understand thee, friend. Thee first tells us a lie, and then asks us a question." You say that mediumship being bad for the body and nerves, why is it that God permits it? That, at least, is the tenor of your question. You start by assuming that mediumship is a bad thing. But it is not so. Like everything else it is only bad when abused. It is a natural gift to be wisely used and most mediums are very sane and healthy people. Indeed, it may surprise you to know that some people who have mediumistic gifts and do not exercise them suffer in health as a consequence, which puts on the matter a quite different complexion from that which you give it. You should read the books on mediumship in the L.S.A. Library.

THE VALUE OF EARTH EXPERIENCE.

"An Enquirer."—It is plain to the serious student of life that the earth is a training school for the spirit, and that every premature death is regrettable, since, in the order of Nature, man should not depart until he is fully ripened, and his full natural term lived out. That seems sufficiently clear; even though such lives are the exception rather than the rule. But no failures or mistakes are irreparable. If this is an "imperfect world," it is so by Divine decree, but the race slowly advances to better things, and there are compensations for all sufferings. As to the particular point you urge, it stands to reason that the young who have laid down their lives for a great cause stand in a vastly better position than those who, through folly, have cut short their term on earth. But death is a quite natural thing, and it is as much in the natural order that one who dies young from whatever cause may suffer a deprivation of the full advantages of earth education, just as he would if he were removed from school, through no fault of his own, before his education was quite finished. But you may be certain that the hero who died for his country will suffer very little in

the long run, for his self-sacrifice will be richly rewarded, and such disadvantages as it entails fully compensated for. As with many other questions on this page, the problem has been dealt with several times in *LIGHT* in the past.

ROMANTIC COMMUNICATIONS.

F. H. R.—The communications to which you refer seem to be of a peculiarly romantic kind—rather in the nature of fairy stories—and it would be difficult to pass a judgment on them. So much "comes through," that seems to have no more substantial source than the dream consciousness that it is necessary to be very critical. It is very necessary to study the subject, and a course of reading is essential to guide the investigator's steps in what may be a very labyrinth to some, although to others the path may be straight and plain from the first.

A COSMIC RESERVOIR OF MEMORIES.

A. S.—We have dealt with this question on several occasions in the past. All that can now be said is that the "cosmic reservoir of memories" is a theory, which might be justified by the consideration that the collective human consciousness is such a reservoir. But we see no warrant for the idea that such a storage of memories can have any existence apart from the consciousness which contains them. There is ample evidence that many of the communications given through mediumship could only have come from persons living in another region of life than the physical one, that is to say spirits.

SPIRIT MESSAGES, REAL AND SPURIOUS.

H. G. B.—"Is there not grave reason to suppose that many messages represented as messages from the spirit world really have no more remote origin than this world?" There is, indeed, and the question has been dealt with often enough in *LIGHT* in the past. Great misconception has arisen on the point, owing to the wholesale manner in which the communications have been dealt with. Thus in the past, and to a very much less extent to-day, it was the custom with untrained but over-enthusiastic followers of Spiritualism to treat all these communications as possessing the same value—they were all "spirit messages." On the other hand, it suited the enemies of the subject to select a few rubbishy messages and to proclaim that these were representative of the whole mass of spirit communications. Between the two sides real spirit messages never had a fair chance. But we are changing all that. "The Undiscovered Country," edited by Mr. Harold Bayley, was one of the most notable of the recent books designed to show the public what true spirit messages are really like. It needs but a little study of the best books on the subject to enable the intelligent inquirer to pick his way, and to form judgments for himself as to what is real and what is spurious or doubtful.

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THE MINISTRY OF ANGELS.

(Continued from page 434.)

ham as he sat in the tent door in the heat of the day. They just made themselves at home, as we should say. Again and again, in all that we read of the angels in psychic lore, there is this note of common service, of good fellowship, all pointing to a mingling of the born angel, so to speak, with the enfranchised human spirit, so that both may work together in the multitudinous services that an evolving universe requires.

And knowing what we do of the contact between the world of spirit and the world of flesh, I think we might be expected to gain, in the course of ages, some insight into the organisation of the angelic ministry. If order is heaven's first law, there must be organisation among those who administer the other laws. We can glimpse the organisation, though we must necessarily view it, so to speak, through terrestrial glasses. We are forced to see it as anthropomorphic—that is to say, as shaped after the manner of mankind. But it is not difficult for us to understand that we see through a glass darkly, and that the reality transcends our best imagination thereof. Bearing that in mind, there are lessons of incalculable value, and of surpassing beauty, to be drawn from the lore of the angel ministry. When the background of Raphael's Madonna of San Sisto was cleansed from the dust of ages, it was found to consist of a myriad of angel faces, all of a delicate bluish tinge, as if composed of air, and melting away into an abyss of golden glory. Such a picture is not the empty figurement of a painter's dream. The blue is the vast interstellar region which we can see on a cloudless summer day or on a frosty winter's night, the home of the angelic bands. And this, as Mr. Sinnett says, "is not guess-work or metaphysical speculation. It is the definite result of observation as scientific in its character as that concerned with astronomy or spectroscopic analysis. And the final result is that we are now in a position to know that when we look up into the sky, and see nothing between us and the stars, we are really looking through a realm as rich in detail as the landscape we can see on a fine day from a mountain top. This region is inhabited by myriads of the human family, among them any we have loved and lost and will rejoin in due time." From this ether of space (so St. Paul and Sir Oliver Lodge, 2,000 years apart in time, unite to tell us) are the spirit bodies made: and as for the multitude, filling all the space around the Madonna and the Infant Christ—why, no psychic researcher would have doubted for a moment that the descent of this mighty Psychic into flesh did attract the angel bands—even if we had not the story of their appearance to the clairvoyant shepherds in the Bethlehem fields, to endorse our scientific conjecture.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove*.—6.30, Mr. Ernest Meads.

Croydon.—*Harewood Hall*, 96, *High-street*.—6.30, Mr. George Prior.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. John Osborn. Saturday, 25th, *Garden Fête*, at 3 p.m.

Shepherd's Bush.—73, *Becklow-road*.—11, public circle; 7, Mrs. Lewis. Thursday, 8, Mr. and Mrs. Gribble.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station)*.—To-day (Saturday), at 7, *whist drive*. Sunday, 11, Dr. Vanstone; 7, Mr. A. Lamsley; 3, *Lyceum*. Wednesday, 8, Mrs. Mary Gordon.

Brighton.—*Athenaeum Hall*.—11.15 and 7, Mr. Alfred Punter; 3, *Lyceum*. Monday, 8, *healing*. Wednesday, 8, Mr. H. Gurd.

Sutton.—*Co-operative Hall, Benhill-street*.—6.30, Miss Violet Burton.

Peckham.—*Lausanne-road*.—7, Mrs. Annie Brittain. Thursday, 8.15, Mrs. L. Harvey.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram dépôt).—7, Mr. Ernest Meads. Circles Monday and Thursday, 7.30.

Clapham Lyceum, St. Luke's Hall, St. Luke's-road, High-street.—3, flower and gift service in aid of local branch, Dr. Barnardo's Home; 70-100 boys will be present.



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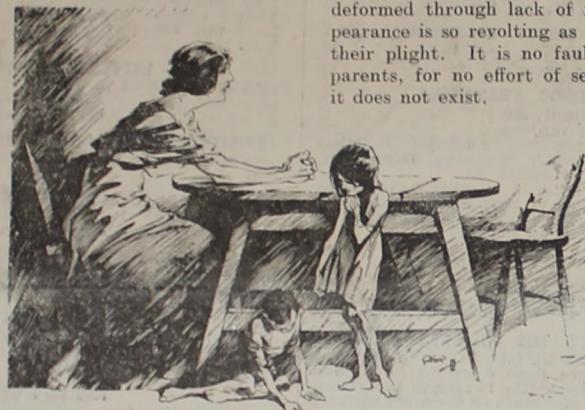
ing within the sanctuary of a little soul. You are relieved of all personal care and attention—as this work is undertaken by a band of magnificent workers, who will take care of the little ones, and see that they are fed. Can you possibly refuse to do this "little" which means so much, for it will provide the food that is so desperately needed in these areas of Death and Devastation.

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SATURDAY, JULY 9th, 1921.

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No Meetings will be held during the month of July unless specially advertised in this column.

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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—*Goethe*.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—*Paul*.

No. 2,113.—VOL. XLI. [Registered as]

SATURDAY, JULY 9, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Light of the world! undimming and unsetting,
O, shine each mist away;
Banish the fear, the falsehood, and the fretting,
Be our unchanging day.

An old investigator very pertinently calls attention to the necessity for tracking down the causes of the failures and apparent falsities that occasionally crop up even in the best mediumship. Most of us are familiar with them. Thus in direct voice mediumship, with a host of perfectly evidential communications there come through what are called "impersonations"—messages which are obviously spurious and clearly do not proceed from the reputed senders, being utter or partial fabrications of a kind more familiar in connection with such forms of mental mediumship as trance or automatic writing. There is a strong suggestion sometimes that "impersonation" is really the explanation, but not always, for these things are so much allied with the concoctions of the "subconscious mind." We could give many examples—very baffling even to trained investigators. To the uninitiated the solution might seem quite simple: why not ask those in control of the communications on the other side?

* * * * *

But this method does not yield much satisfaction as a rule. The guides often explain that they are quite unaware of the source of the failures. They have many difficulties on their side and their consciousness of the conditions on our side is rarely so close and clear as might be supposed. They have to lead a kind of amphibious existence, acting alternately in two states of consciousness which are never capable of being clearly merged. The spirit on his own side is aware of many things of which he loses consciousness directly he emerges temporarily into our physical surroundings, and *vice versa*. We can imagine some of his difficulties, even when he is thoroughly experienced in the work of conducting communications between the two states. Evidently these are problems which we must attack and solve for ourselves. We have learned a few things and some of them important, as for instance that depraved forms of mediumship abound in these failures and falsities, comprising spurious and misleading messages (sometimes given in the names of famous persons) and absurdities of all kinds.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
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More than one of the people who have visited our office before joining the Alliance and becoming Spiritualists have informed us that they were induced to inquire into the matter mainly by observing the narrow and prejudiced attitude of our opponents, and the absurdity of some of their arguments. A great deal of hot, unreasoning passion is certainly imported into the attacks, and this has an effect on the fair-minded observer quite different from that which is intended. We recall that when the script of the Rev. G. Vale Owen was announced to appear in the "Weekly Dispatch," some violent (and consequently quite unpriestly) clerics commenced an onslaught upon it, denouncing the messages even before they had appeared! We have a somewhat similar example in the case of the Rev. Walter Wynn in South Africa (referred to in *Light* of 25th ult.), although in this case it may be argued that the President and Chairman of the Baptist Union of South Africa would probably have seen Mr. Wynn's books and articles and so gained a fair idea of the nature of his Spiritualistic teachings. Even so Mr. Wynn is justified in his retort so far as he personally is concerned. It would have been surely better for the Union to have approached Mr. Wynn and ascertained whether he was speaking officially as a Baptist minister or simply as an individual Spiritualist before prejudicing his work by assuming a possibility and then repudiating it. But this must always be the attitude of a sect, which must "protect" itself against any new truth by which it might be disintegrated.

THE REV. WALTER WYNN IN SOUTH AFRICA.

We have received the following from Mr. W. Thomson Irvine, leader of the Spiritual Church at Durban:—

I feel impelled to write to you to say that the visit of the Rev. Walter Wynn to this town has been a mark in its history. The same, I am sure, will be true of the whole of South Africa. He started here with the usual opposition from the churches, but his eloquence, knowledge, and transparent sincerity baffled the enemy. His first meeting was attended by about 2,000 people, and at his last one at the Town Hall the great crowd sang "God be with you till we meet again," and meant it. We want Mr. Wynn again. He is a man to love. He is a tower of strength and a grand fighter, but all in the love of Christ. Never was Christ as a Saviour more real to us than in his meetings, and yet every word was up-to-date with personal and scientific information. He is a genuine Spiritualist, but fights as a lion for Christ. We have felt the power of the Divine Spirit in his meetings. He is rousing South Africa as a man of Pentecostal power.

DIRECT VOICE BY DICTOGRAPH.

D. C. G., a Massachusetts correspondent, referring to the mediumship of Mr. Foss, mentioned in Miss Lilian Whiting's article in *Light* (p. 431), writes:—

There are some unusual incidents connected with what I have seen of Mr. Foss's mediumship. Here is one: A dictograph was placed in the living room with wire running to the dining room where Mr. Foss sat with his wife and a friend, not a séance, but to test the possibility of voice phenomena through an instrument. In a very few minutes the speaking began—clear, audible messages from the departed daughter of Mr. Foss, in her own natural voice. A Mr. R., who was sitting with Mr. Foss, and developed some mediumistic power, took the dictograph to Florida that winter, and also got a voice with intelligible utterance.

"SO STRANGE A STORY."*

(REVIEWED BY MRS. F. E. LEANING.)

A certain reviewer once, after discoursing in a most pleasing and merry fashion on some masterpieces of occult fiction, suddenly turned sour and contemptuous over a group of books which, he said, made no appeal to the imagination at all. They were all books which described pretended communications from the dead, and in some inexplicable way only suggested unlovely things to him, such as oilcloth, paraffin lamps, stout and stupid women, and advertisements of pills. Thus, in one brief biting paragraph he dismissed, without further discrimination, some half-dozen of such books. The quaint inversion of values will, no doubt, pass away with the ignorance which produces it, but those who know the real significance of such works still have their own problems in dealing with them. Varying in quality, but all serving the one essential purpose, each is a new and living stone laid into the foundations of faith.

There are three main elements, mingled in varying proportions, in every book of this kind, which give us a natural classification of them. There is the purely "evidential" type, which aims at establishing the identity of the unseen correspondent. When this predominates we get books of the "Raymond" class, of the utmost value as affording data for individual survival. Then there is, in sharp contrast to this, the book which focusses on the actual teaching or message to the world, of which the "Claude" books are an example, and these are of value as supporting the unity of moral law in all the worlds. In the third class we are invited to consider neither the speaker nor his message so much as the effect on the receiver; and these contribute to the study of mediumship in a way which is, if he will consent to learn, of value to the orthodox psychologist.

It is to the last class that Mrs. Sewall's book, "Neither Dead nor Sleeping," belongs. Her psychic experience neither rises to the heights of lucidity nor descends to the dug-outs of occultism, but on the level of the merely personal it achieved astonishing results. When a course of

DRASTIC PHYSICAL TREATMENT

is imposed on a middle-aged lady, albeit a woman of culture and capacity quite beyond the average, to the extent of requiring her, while carrying on public work, to live on "flavoured" water and wear an absolute minimum of clothing, there may be two opinions about the "intelligence" so operating. But whether it really was Mesmer himself who dictated this uncomfortable régime or not, the fact remains that she was cured in this way of what is generally recognised as an incurable ailment. True, she broke down once, and received a moral shock by falling a victim to influenza. But it was severely explained to her that this was a judgment, the intentional result of her not having rendered absolute obedience to the Fasting rule; the little solid food allowed having been eaten "greedily," and remarks and criticisms resented. As a superior person, she ought to have known better than to resent the comments of the ignorant. It will be observed that moral education was being carried on *pari passu* with the physical. But this was not all. When spirits once get hold, mortals must submit. It was Rubinstein, we are told, who insisted on teaching the piano to this elderly pupil who knew no music before she was fifty, and he also desired her to procure a suitable instrument, complaining very reasonably that he ought not to be required to waste his magnetism on an old piano. She also had to add dancing to this accomplishment; but when five hundred people in the next world are busy storing up "magnetism" for you, you may well dance at any age!

It must not be supposed, however, that the whole 320 pages of the book consist of details of no higher value than this. It should be mentioned here that the writer is one of the foremost women in America, being on the National Council of Women of the United States, and numerous other public bodies, as well as founder and Head of a great Classical School for girls. In spite of the fact, referred to in the Introduction, that some of the conclusions to be later on established by Dr. Crawford's work, seem to be forecast (Appendix, Lecture III.)—and much interesting information is contained in the direct impersonal Lectures—it is disappointing to find that we get no further than "ether" and "magnetism, which seems to be of no particular variety" (p. 214), vague and convenient phrases which only to the uncritical present an appearance of explanation by a sounding of scientific words. A stronger appeal is made by the actual wisdom of life embodied in this very live

* Booth Tarkington, in the Introduction to the book under review, "Neither Dead nor Sleeping," by Mrs. May Wright Sewall (Watkins, 1921. Price 7/6 net.)

book, and the strength of the human idiosyncrasy in it. Nothing is so attractive as a broad truth of which we can see the immediate application to ourselves, and, however obvious, a truth is always worth all the attention we can spare for it. Such a one is this, for instance. As the race develops the actual mass of affection generated both here and beyond increases, and "the magnetic force of man which is a law equally effective on all planes," acts to bring about the growing rapprochement between the two worlds.

THE POWER OF DESIRE.

"Desire always precedes attainment," but in this application the teacher appositely adds, "A desire must be approximately universal before an attainment can be reached by numbers of appreciable consequence." The losses in the war went further in this way than any other world-catastrophe since Columbus. Now husbands are of all men the most beloved and desired, and it was after the death of her husband in 1895 that Mrs. Sewall entered on her twenty-five years' intercourse with him in the unseen. Much of the book is in the form of letters from him or the substance of them. He had told her a fortnight before his departure that the first thing he would do, if he found himself still alive, would be to ascertain if Jesus had really ever come back to His disciples (a thing neither of them believed). "If I find that He did return," said Theodore Sewall, "I shall do nothing else until I shall have succeeded in returning to you." The promise was kept, and the book is the result.

Many others have had the same desire, but as respects the fulfilment and the method of recognition there is some sound and comforting teaching. "Men's bodies are much more alike than their minds, so in reality death robs men of that organ through which their resemblance was most easily established. However, gaining recognition, although difficult, is not impossible." He then describes the delicate and wistful approach of the incarnate to the incarnate spirit (p. 306) and its methods, and further on adds: "Those who love think of each other after death has separated them physically. Their thoughts, clothed in a substance as real as granite, but so delicate that a cobweb is gross by comparison, send this substance out like feelers. The returned friend is instantly conscious when he becomes the subject of reflection, and he lingers near, and appeals by a thousand cunning devices to his friend until the latter will say he is conscious of the visitor's presence." More favourable conditions, naturally, are afforded by solitude, quiet, and twilight or darkness, than by daylight and the distractions of duty and company.

It is of interest to note that a further volume, dealing with Mrs. Sewall's acquaintance with Rubinstein as a Master of Music, is promised, in which the story of his portrait will be given (p. 243, footnote). The readers of this present book have certainly something to look forward to in it.

A "COSMIC RESERVOIR" OF MEMORIES.

We are reminded by a correspondent of *LIGHT* that one hypothesis in explanation of automatic writing postulates "a cosmic reservoir" of memories, to which the subliminal of mediums has access. The editorial comment is, of course, above challenge, namely, that there is no evidence whatever as to the existence of such a reservoir. The point which escapes, however, on both sides is the source of the idea, which is neither in Spiritistic speculation nor in psychical research, but in the writing of Eliphas Levi, who first formulated the doctrine concerning the Astral Light so far back as 1859, though he claimed to hold from authorities in the past of occult literature—e.g., Paracelsus. The Astral Light was for Levi a universal medium of communication for all minds: all memories were held therein and could be evoked therefrom by the natural magician and the trained magus. It is from this source that Theosophy derived its first intimations concerning the Akasic Records, the new name and some new aspects of the hypothesis being referable to Eastern lore. Hypothesis or not, there is in any case action between mind and mind, and according to the thesis of Spiritualism such communication is not suspended or broken by the event of physical death. Moreover, in virtue of some faculty about which we understand too little, it is certain that the clairvoyant sees, and as the name of clairvoyants is legion, it is not incredible to assume that there is some common medium of vision. Indeed, to accept the hypothesis of the so-called cosmic reservoir looks, so far, like following the line of least resistance.

—Extract from "The Occult Review."

THE L.S.A. GARDEN PARTY.

A BRILLIANT SUCCESS.

In the clear sunshine of the summer afternoon over five hundred members of the London Spiritualist Alliance and their friends were present on Saturday last at a Garden Fête held in the beautiful grounds of "Rose Dene," Brondesbury Park, so kindly lent for the occasion by Dr. and Mrs. Ellis T. Powell. By half past three the lawns and grounds were thronged with one of the most notable gatherings in the history of the Spiritualist movement. Practically everybody who was anybody in the world of psychic interest, with a few important exceptions, was to be seen in one or other of the many groups and little gatherings wherein friendships were renewed and many fresh ones made. It was the universal opinion that the afternoon passed all too quickly; there was so much to be seen and heard that when the hour came for going home there were still many who had not had the opportunity of meeting friends who were present. It was not until half past four that Mr. Engholm announced from the platform which had been erected on the lawn that the al-fresco entertainment would commence with a recitation by Miss Agnes Powell, the young daughter of Dr. and Mrs. Powell. This clever little lady won a well-deserved encore. Then amidst applause Mr. William Jeffrey, of Glasgow, a staunch Spiritualist of the north as well as a renowned conjurer, delighted everyone for over half an hour with a brilliant display of wizardry. Following this came a violin solo by Miss Leah Vandebussche, who although almost a child in age and appearance has already become famous for her masterly execution. It may be mentioned that she is a Spiritualist and takes an active interest in Lyceum work. Miss Brooke ably accompanied the little violinist on the piano. About half past five a dramatic moment occurred, when the Committee undertook the duty of finding the winner of the silver spoons. During the afternoon Miss Mercy Phillimore (L.S.A. Librarian) had been strenuously occupied in selling tickets for the raffling of these spoons which some while ago had been presented to *LIGHT* by the Rev. Ellis T. Roberts in order to augment the funds of the journal. It was obvious that the Fête was the psychological moment to dispose of the spoons, and the sum of £12 10s. was thus realised. Mr. Engholm induced Vernon, the baby son of Mr. and Mrs. Horace Leaf, to draw the winning ticket from the box. This proved to be No. 134, and the silver spoons in their case were handed over to the successful individual, Mrs. Sharman, amidst laughter and applause. The tents labelled "Past" and "Future" were practically stormed during the entire afternoon by hosts of happy, smiling, seekers wishing for a few minutes' interview with either Miss Constance Holmes or Mrs. Hadley, who with supreme patience and Spartan courage struggled to delineate characters and tell fortunes in tents with a temperature of at least eighty degrees in the shade. These two ladies proved themselves as popular at this great gathering as they would have been at any church bazaar. There was evidence, however, that the "Future" was more favoured, especially by ladies, than the "Past." From the smiling faces and general looks of satisfaction of those issuing from both tents, it would appear that the majority were content with their past and were looking forward to their future.

As the afternoon drew to a close a few speeches were made which were commendable for their brevity.

Mr. H. W. Engholm was the first to address the assemblage on behalf of the London Spiritualist Alliance, and he expressed his pleasure not only at the size of the gathering, but at the look of happiness on everyone's face. He hoped that such a garden party would be an annual event. He looked to the day when the spacious grounds of "Rose Dene" would not be large enough to hold the members of the L.S.A. (Applause.) The London Spiritualist Alliance had a bright future before it, because it represented something that was true, and because it was guided by men and women who were not only enthusiastic, but extremely sane and practical. The time was coming when the Alliance would be more than a centre for psychic things in the United Kingdom; it would be a centre also in these matters for the whole world. (Applause.) On behalf of the Council of the L.S.A. he thanked all those present for making the gathering such a wonderful success. It was a happy augury for the future. Among those who had done much to make that afternoon so successful and memorable he must mention Mr. Jeffrey, Miss Vandebussche, and Miss Agnes Powell (Applause.) Continuing, Mr. Engholm hinted at the coming activities for the next season of the L.S.A., and he appealed to all his hearers not only to stand by the Alliance, but to support him in the work he had before him, which he described as one of the biggest undertakings in which he had ever engaged, for the reason that it was the propagation of the most vital truth that had yet been given to mankind. Mr. Engholm concluded his remarks by inviting Viscount Molesworth, President of the L.S.A., to offer the thanks of the Alliance to Dr. and Mrs. Powell.

Viscount Molesworth said how pleased he was to be present. He regretted that Lady Molesworth had been unable to attend. On behalf of the Council of the L.S.A. and of all present he desired to extend their warmest thanks to

Dr. Powell and Mrs. Powell for placing those beautiful grounds at their disposal. (Applause.)

Dr. Powell said that if those present were deriving half the pleasure that he and his wife had that afternoon, then they were enjoying themselves very much indeed. The extent and character of the gathering were remarkable. It was a favourite belief of his that their movement was going ahead like a tornado, and he was convinced that it was destined to achieve great things. It was an excellent plan to meet together as they were doing that afternoon, not for scientific experiments, but just to get better acquainted and to understand one another's point of view. He was glad to see in their midst M. Henri Regnault who brought with him fraternal greetings from the French Union of Spiritualists. He (the speaker) was sure that they all cordially reciprocated those good wishes, and he hoped that in the future the Spiritualists of the two countries would be drawn more closely together. It was not necessary for him to say more than that he and his wife were delighted to have them all there. Such an assemblage supplied the best possible evidence that the cause was progressing. He knew that they all shared his belief that there was not a cause in the world which was destined to achieve so much for humanity as the cause they represented. (Applause.)

The function concluded with a few words from the veteran researcher, Dr. Abraham Wallace, who congratulated Mr. Engholm not only on what he had done towards making the Garden Fête such a success, but also on what he had done in re-organising the L.S.A. He felt that they had every prospect of a brilliant future when the organisation was in such capable hands. (Applause.)

SPIRITUALISTS' NATIONAL UNION ANNUAL CONFERENCE.

The Nineteenth Annual Conference of the S.N.U. was held at Halifax on July 2nd and 3rd. Upwards of two hundred delegates and associates attended, representing some three hundred and sixty churches. England, Ireland, Scotland and Wales were all strongly represented. The reports and balance sheets showed that good work had been done, and were unanimously passed. The growth of the Union is somewhat hindered by poverty of funds, but a steady growth of membership is apparent. The election of officers maintained the status quo: President, Mr. G. F. Berry, Worcester; Vice-President, Ernest W. Oaten, Manchester; Treasurer, Mr. T. H. Wright, Sowerby Bridge; Secretary, Mr. R. H. Yates, Huddersfield.

The Council is composed of the following representatives: London: Mr. R. Boddington and Mrs. Jamrach; Southern Counties: Messrs. A. E. Hendy and J. Coles; Wales: Mr. J. Richards; Midlands: Mr. B. H. Membery; Lancashire: Messrs. R. A. Owen and R. Wolstenholme; Yorkshire: Messrs. W. Gush and B. Davies; Northern: Messrs. J. D. Todd and T. Bogue; Lyceum Union: Mrs. Pickles and Mr. G. T. Knott; Scotland: Messrs. McIndoe and J. Skelton, with Mesdames J. Greenwood and M. A. Stair.

The general business seems to have been carried through with efficiency and dispatch, and several church properties, buildings, etc., have been vested in the Union during the year.

Sunday morning was devoted to a general discussion of the "Seven Principles of Spiritualism," in which over forty persons took part, and the general unanimity was remarkable. On Sunday afternoon and evening mass meetings were held in the handsome Victoria Hall, and were addressed by Sir A. Conan Doyle, under the presidency of Mr. Berry. The audiences were 1,000 (afternoon), and 2,500 (night). Sir Arthur was in his best form, and carried his audience with him throughout his speeches. His welcome was an enthusiastic one. The singing, accompanied by the grand organ, was a revelation, the massed choirs of five societies leading. Mr. E. W. Oaten also addressed the meeting.

The whole proceedings were harmonious and enthusiastic.

In the afternoon Sir A. Conan Doyle dealt with his spiritualistic wanderings. In the evening he took for his subject, "Watchman, what of the night?" and alluded to the necessity for tolerance to other phases of faith, and to the largeness of the movement and its universal application to all creeds and beliefs. He criticised mere Churchianity, and emphasised the value of the Sermon on the Mount.

REAL GHOST STORIES.—The new edition of W. T. Stead's famous book, "Real Ghost Stories," issued by Stead's Publishing House (5/- net), is very welcome. Miss Estelle Stead, who has edited and re-arranged the matter for this volume, says in her introduction that during the last few years she has been urged by people in all parts of the world to re-issue these psychic experiences collected by her father and published by him in 1891-92. The first book was entitled "Real Ghost Stories" and the second, "More Ghost Stories." Miss Stead announces that she proposes, if possible, to bring out two further volumes of stories from her father's rich storehouse. We note, as a happy sign of the new attitude to such experiences, that the picture on the wrapper of Miss Stead's new edition is not one suggestive of terror, but rather of welcome and eager recognition of a dear presence.

REMINISCENCES OF MR. A. P. SINNETT.

A Charming Re-incarnation Story which Touched a Hard-Headed Business Man.

BY DR. ELLIS T. POWELL.

With the passing on of Mr. A. P. Sinnett psychic research loses one of its most brilliant and capable exponents. Sinnett himself possessed no psychic faculties. He got no facts at first hand; but, as he was fond of pointing out, there are people who are able to collect, digest and formulate facts obtained by others. This was his own peculiar function, and his capacity to discharge it was enhanced by the felicitous lucidity of his literary style and the marvellous amplitude of his knowledge.

To sit in Sinnett's company was just an intellectual luxury for anybody who, like myself, is ever eager to tap fresh intellectual fountains. One had only to ask a question on some point of psychic research and the wonderful intellect would open its inexhaustible stores of lore and learning, pouring out of its treasury things new and old. I count it among the highest privileges of my life to have known Sinnett, to have known him intimately, and to have received his warm encomium upon my own humble contributions to the advance of the great cause.

STORIES OF REINCARNATION.

An unswerving propagandist of the doctrine of reincarnation, Sinnett was convinced that he had glimpsed more than one of his own previous lives. He went by way of the torture chamber out of the last incarnation before the terrestrial career which has just closed. In that there was nothing surprising, for his unswerving devotion to truth and his passionate love of scientific enquiry would have rendered him a very obnoxious person to the bigots of three or four centuries ago. Occasionally, however, he would introduce these reminiscences in a manner which sometimes embarrassed and sometimes annoyed his hearers. Among his friends was a well-known M.P. devoted to horses. One day, while the subject of re-incarnation was under discussion, Sinnett observed, "You know, my dear —, the real reason why you are so fond of horses."

His friend, a little perplexed, asked what he meant.

"Well, the truth is," said Sinnett, "that you and I have been associated in more than one previous incarnation. In one of these, in the days of Imperial Rome, I was a Roman noble and you were my charioteer. Hence your love of horses. It is a survival from a past life."

Candour requires the admission that the friend was not altogether pleased at this disclosure and still remains sceptical about its authenticity.

Sinnett went with this same friend to the late Mr. Boursnell, the famous spirit photographer. Boursnell, a comparatively illiterate man, was both clairvoyant and clairaudient. At the beginning of the sitting he said, "Mr. Sinnett, there is a man here called 'Uxley.' He says he was a lecturer when he was alive. Did you ever know a man called 'Uxley, a lecturer?'"

Sinnett explained that he thought he could identify the spirit, and the photograph was then proceeded with. The result was a fine picture of the sitter with a lifelike "extra" of the late Prof. Huxley in the background. I have seen it myself. The M.P. is extremely sceptical about its genuineness. Sinnett, on the other hand, was absolutely satisfied that Huxley was there.

A THRILLING NARRATIVE.

A lifetime spent in occult investigation had provided Sinnett with an inexhaustible store of the most wonderful stories from the other side of life. Some were really of amazing beauty, though, of course, one cannot tell to what extent they were authentic. One, for instance, had to do with an exalted spirit who descended into re-incarnation at the suggestion of the Higher Powers during the Diocletian persecution. Sinnett would lay emphasis on the word "suggestion." "The Higher Powers never command this kind of thing," he would say; "they suggest that it be done, but they go no further." Anyhow, this exalted spirit descended into re-incarnation and ultimately became a Christian slave in the household of Diocletian himself. Eventually he found himself in the arena with a number of fellow Christians—

men, women and children—waiting for the beasts to be let out upon them.

Being what he was, of course, the exalted spirit could have put off his body as easily as I could take off my coat. In that way he could have escaped from the coming ordeal. That, however, would not have squared either with his own lofty spiritual dignity or with the mission which he had come to fulfil. He remained with the terrified little band until the end, drawing to himself as far as he could all the vibrations of pain and terror which they experienced, and in that way lessening their anguish. His own passing on was the last of all. And then those who had seen him as a shabby fellow-slave in the arena were amazed to find on the Other Side that their devoted friend was an exalted and radiant denizen of the spirit world.

Sinnett once told this story to a business man of the ordinary "rough and ready" calibre, who happened to be on terms of intimacy with him. At the end he heard said, "Well, Sinnett, all I can say is, I don't as a rule bow the knee to anybody, but I *would* bow the knee to a spirit who had played such a part as that." It was just a blunt instance of the irrepressible human admiration for self-sacrifice.

HOW LABOUCHERE MET BRADLAUGH.

As he had been on terms of intimacy with very many people of the late Victorian era, and throughout our own time, Sinnett had many a tale to tell of their reports from the other side, as one by one they passed out of the terrestrial circle. Some of these stories are of too personal a character for the identities to be revealed—at all events just yet. But in other cases no harm will now be done by lifting a corner of the veil. For instance, Sinnett had known the late Mr. Labouchere in earth life, and soon go news of him from across the border. Labouchere had been perfectly fearless in the physical body. But he was puzzle when something "went click," as he said, and then he found himself looking at his own body, as if it were external to himself. He saw distressed relatives in the room, but they paid no attention to anything he said. That made him furious. He felt better than he had felt for years, and was madly angry that his friends would not listen to him. Then he found himself floating up and fell into a kind of doze.

Waking up he found himself lying on a couch in a pleasant room, and opposite him no less a person than his old Parliamentary colleague Charles Bradlaugh.

"Here you are, my boy," said Bradlaugh. "Come, go up."

Labouchere got up, apparently without the least effort.

"What's the matter?" said he to Bradlaugh.

"Why, you're dead," was the blunt reply.

"What rot!" retorted "Labby." "I was never more alive than I am now."

AN INSPIRING MEMORY.

It seems only a few weeks ago that I sat with Sinnett in his rooms in Ladbroke Grove and absorbed the stream of instruction and reminiscence which flowed from lips that are now physically silent. A little later (on June 3rd, to be exact) he wrote me to come again. "I have," he added, "much to say to you." I replied that I would come on a certain day which I mentioned. Before the appointed date arrived I received an intimation that he was far too ill to see me, and that it would be futile to call. I never saw him again. But to the end of my life the recollection of his personality, his knowledge, his zeal, and his abundant and generous intellectuality will remain to me an unfailing inspiration. And assuredly, among the many bright prospects of the future, there are few more brilliant than the hope of resuming on another plane of existence, in company with my revered friend, that feast of reason and the flow of soul which was so invigorating an experience, even in this terrestrial environment.

Three years ago, almost to the day, eleven of us, prominently associated with Psychic Research, were photographed in a group. Three of the eleven (Sir William Crookes, Sir Alfred Turner, and Sinnett himself), have since then joined the pioneers on the Other Side, and so the great Cause advances, on both sides of the Mystic Veil.

TIME, SPACE, AND SPIRIT.

IS THERE A FOURTH DIMENSION?

BY "LIEUTENANT-COLONEL."

The points raised by Mr. Kennedy (p. 402) in dispute of the existence of fourth-dimensional space or space conditions which admit of measurement in four primary directions, appear plausible until investigated, when it will be found that they are, in most cases, invalidated by being based on false premises.

Taking each objection in numerical order:—

1. *The point is the dimensional "O."*

"O" is an arbitrary mathematical assumption for convenience of calculation, which in its totality extends infinitely in either direction. As it would be impossible to base normal calculations on infinity, a convenient intermediate position is chosen, with infinite extension above and below this position. A somewhat similar condition is shown in calculations of temperature; absolute zero, if such can be conceived, must exist somewhere in infinity, and would be impossible for thermometrical purposes; consequently an arbitrary zero is chosen within ordinary physical conditions, to obtain exactitude.

On the other hand, the Point may be expressed as a convergence of dimensional conditions; but this does not necessarily postulate an ultimate, either initial or final. Take the case of a concave mirror: presuming perfect action, the reflected rays of light would concentrate in a dimensional point, but this does not constitute finality, for that would be destruction, but the rays diverge beyond this point to infinity. Similarly it can be assumed that dimensions are continued beyond the Point, on inferior lines, in some manner which is not within the range of our conception.

Thus in neither example is the "zero point" finality. Such finality would be "nothingness," an impossible limitation of the works of the Deity. Whose attributes are infinity, in every direction. Even mathematical calculations must correspond to the facts of existence, although they may be arbitrarily divided for our convenience.

Volume, plane, line, point, are but terms necessary for the popular conception and measurement, within dimensions which are infinite, both in their possibilities of extension within those dimensions, and of expansion towards higher dimensions, or dependence on higher space conditions.

2. *Is not infinite "volume" or space the dimensional "whole"?*

As stated above, three-dimensional space has infinite extension, but it has also infinite expansion, into other space conditions. To claim otherwise is to postulate finality. "Unity" must either postulate finality, or inherent infinity, in every direction; there is no alternative, or partial infinity.

3. *Mathematical dimensions are analytical, not synthetic.*

This statement is true, but the deduction is not correct, for it is obvious that analysis can only be carried out within the range of mental perception, but perception is not a final boundary.

The terms (1) up and down (2) to and from (3) side to side, are directional, but not necessarily dimensional. A dimension is an extension in a direction which does not include any degree of any other dimension. Thus if a direction were inclined to a dimension, it is obvious that it geometrically resolved into its components, one of those components can lie in the same direction as the dimension, and the inclined direction would not therefore be a dimension. The only directions that will fulfil this requirement are those at right angles to any dimension, thus every dimension must be at right angles to all other dimensions.

It is therefore obvious that the present space conditions can only contain three dimensions, and any further dimension must be an expansion of, and exterior to, these space conditions.

4. *Where, then, is there room for super-space?*

This has been already answered in the above argument, but it may be recapitulated that extension does not comprise the limit of possibilities, for not only is interior extension a valid consideration without assuming a cycle of events, but expansion, or exteriorisation into other space conditions, opens out a new vista.

Within the limits of the plane, extension is possible to a limitless degree, but it requires an exteriorisation unknown to the plane to produce a third dimension.

5. *Is time a super-dimension?*

Mr. Kennedy has missed the point of my previous article, for Time is not a dimension: duration is always the next higher dimension, not an extension of any present dimension, and in our space conditions, it assumes the appearance of what we call Time. Motion is the evidence, to us, of that assumed fourth dimension, for without motion, duration would be eventless, unmeasurable, and imperceptible.

This dimension affects us as a persistent progression: so height would appear to two-dimensional space, until free-

dom of movement is obtained in that further dimension, when it is evident as height.

And when freedom of movement in Time has been obtained, it will become—what? We shall only know when we have obtained that freedom, and then *yesterday can be re-created*—if we wish it.

6. *If there be super-dimensions, "I" must be super-dimensional.*

Mr. Kennedy questions the existence of any *independent* entity below three-dimensional space. When is the *effect* ever independent of the *cause*? Apart from this limitation, the ordinary visible shadow is obviously an entity in a two-dimensional world, it has no physical attachment to its cause, and, within the limits of its space-dimensions, it is under complete control of its "cause." The question of visibility does not invalidate the argument, for it is there, even when invisible: wherever lines of force are obstructed by a (to them) impenetrable object, a shadow is formed, and that shadow is as much an entity in its own space conditions, as it may be assumed the causal entity is a three-dimensional shadow of an entity in yet higher space conditions. "Our" material shadows obey our behests, within their limitations, and these others cannot do more than likewise.

Oh! this "subconsciousness," this *olla podrida* of everything otherwise inexplicable or obscure! When will it be realised that the subconscious does not imply omniscience, but only the collection of some, possibly all, of our experience. It cannot hide what it has never known, and as its experiences have been no higher than three-dimensional, it can give no higher evidence.

"I" am not super-dimensional, but "I" am potentially super-dimensional, and, to a degree, that super-dimensional existence is with us now, and can be faintly conceived in our higher moments, and sometimes in dreams.

There are moments when men realise the god-like possibilities within them, when the clog of matter is forgotten, and it seems as if but little separates them from an existence of infinitely greater possibilities.

7. *Other things besides "space" and "matter" are dimensional.*

Energy is obviously three-dimensional, for energy is the material basis of all three-dimensional existence. Mind alone, within our knowledge, is superior to energy, and that is not three-dimensional, but for the present has little outlook that is not through three-dimensional limits. But these things are only dimensional as far as space conditions are concerned, otherwise the word has a different meaning, and graduation is a more suitable expression.

Consciousness, joy, sorrow, and other emotions are not measurable by space dimensions.

Does Mr. Kennedy realise that his theory would amount to materialism? Spirit existence—apart from manifestations—cannot be explained by the laws of three-dimensional space, however limitless its bounds, and for this very reason the materialist declines to accept the possibilities of such existence.

Three-dimensional space is the hall mark of the material, and everything limited to that space must be material. Existence is subject to the law of continuity, it admits of no hiatus, and unless it contains the potentiality of super-dimensionalism (call it by what name you like), it is confined to the three-dimensional, and can be but material, with material limits.

In this connection it is well to remember the text, "The earth is the Lord's and the fulness thereof," which read in our wider modern knowledge may be rendered, in all reverence, as "God is in everything, and everything, in some inscrutable way, is evidence of God." Even the paradox of Freewill, for it is His will to so limit Himself, knowing that the choice between good and evil will eventually result in good, to His and our own ultimate greater glory.

As He is infinite, so all His works are without limitation or finality.

LETTER FROM M. HENRI REGNAULT.

The following is a translation of a letter from M. Henri Regnault, Director of the French journal "L'Etoile," and author of "La Réalité Spirite." M. Regnault is one of the group of French psychic scientists and brought from them messages of goodwill to their English friends:—

To the Editor of LIGHT.

SIR,—I wish to thank you and Mr. Engholm for the magnificent afternoon which I passed with you at the garden fête. It was a great happiness to make the acquaintance of so many well-known English Spiritualists before leaving London and to find in my conversations with them that we had so many ideas in common.

Pray be my interpreter in expressing to all of them my great pleasure in being able to speak with them and my desire to continue the cordial unity existing between us in both countries.—Yours &c.,

H. REGNAULT.

30, rue Chalgrin,
Paris, 16e.

THE MESSAGE OF THE FLOWERS.

BY THE REV. F. FIELDING-OULD, M.A.

Bright and glorious is that revelation,
Written all over this great world of ours,
Making evident our own creation
In these stars of earth—these golden flowers.

—LONGFELLOW.

We set flowers in a living-room and its whole aspect and character seem at once to change; we carry a few blossoms to the sick and reap our reward in their exclamations of delight; we strew them upon the new grave to banish the shock and horror of its mortal ugliness.

Flowers are purely a love gift from the Creator, of no utilitarian value, unpractical, perishable; they just show us for a moment their beauty and die content. There is a flower shop in Piccadilly, and how amazingly incongruous does it appear! What have these fairy forms in their surpassing delicacy and loveliness to do with their environment? How violent is the antithesis with the preoccupied throngs, the crowding vehicles, the noise and worldly haste. We gaze through the glass as into another world. The King goes past with his Life Guards, but what are the uniforms and glittering orders to these pink and white roses with the drops of water upon them? "Solomon in all his glory"—Even the jeweller's window next door is hopelessly outclassed, and material.

"If God so clothe the grass of the field" what can be the glory of the perfected souls? It is as we delight our eyes with these subtle blends of colour and graceful shapes, and wonder at the amazing skill of their construction that we begin to see visions of the angels and of "the King in His beauty."

Here, after all, is the real value of flowers, and this is their message to the world: they open the consciousness to some faint realisation of the "beauty of holiness." As these lilies of the valley are to the filth of the gutter, so is goodness to vice. Out in the garden the rough winds and cold rain beat upon the faces of the flowers, and tear the delicate petals from their quivering stem; so does sin deface and destroy the growing beauty of the soul.

It is as though God had said, "Heaven must be hidden from these children of earth that faith may live and grow, but they shall have flowers in them they may find a pledge of 'the glory which shall be revealed.'" As Keats so clearly saw, the search for God is the pursuit of the beautiful, and communicating spirits make it clear that the sanctification of the soul involves its own gradual beautification; it begins to glow with lovely light, the etheric body is refined and perfected, and more and more it becomes harmonised with an unseen environment altogether sweet and fair.

The really good man passing unnoticed along the street is in the crowd as great an anomaly as those delicate and lovely shapes in the shop window.

ROTARY: SERVICE BEFORE SELF.

The Rotary Club is setting us a splendid example. It is one which to a certain extent has been followed because some Spiritualists are intuitively aware of it. But others need to have the matter brought home to them by way of the printed word. Here is what Rotarian Nelson G. Pike (of Portland, Oregon), writing in the "Star," said about the Rotary Fellowship the other day:—

The person who looks to his local Rotary Club and says, "What is this going to mean for me? Will it establish me socially? Am I going to gain financially?" has got things all wrong. Rotary works the other way round. The question each man puts to himself is "What am I going to mean to Rotary? Can I give anything that will help the movement?"

What is wrong with public life generally is that there are too many office-seekers, gain-hunters, around.

They hitch themselves to any popular movement, and by addressing meetings and soliciting Press attention, they gain their ends. Personal publicity was so discredited that the best class of men, not only in America but in England, shrank from public life. But the Rotary Club, with its slogan of "Service before Self," its ideal of giving not getting, its creed of the Square Deal, appealed powerfully to them. They have been emboldened to come out into the open banded together under one common impulse of unselfish service.

We quote Mr. Pike's words not only because they hold an example, but because they are full of hope and encouragement for the future. They show that the ideal of human brotherhood is being reached along many roads and they witness to the activity of the spiritual agencies of life in promoting unselfish aims and work for the general human good in ways as splendid as they are practical.

MR. WALTER JONES, of Stourbridge, forwards us a hymn sheet compiled for private or public use. Four hymns, with words, are given.

AN EXPERIENCE CONCERNING
"LETTERS FROM THE OTHER SIDE."

BY H. A. DALLAS.

In a recent number of LIGHT reference was made to a book called "Letters from the Other Side," and it was stated that the communications were from Archdeacon Wilberforce. I supposed that the anonymous authors did not wish this to be made known; but many readers surmised who the communicator might be. I read the book last summer; having frequently attended the Archdeacon's church and carefully studied his writings, I approached the book in a rather critical frame of mind; appropriate characterisation was the only criterion by which to determine who was influencing the scribe, for no evidential facts are presented in the book. As I proceeded I became impressed by certain characteristics which seemed to me to support the surmise that Archdeacon Wilberforce was associated with the work, although the authors do not make this claim in words. I read it with considerable interest and it occurred to me to wish that if he had indeed influenced the writing, he might be able to corroborate this through some other channel.

As his name has now been publicly associated with the book, I think I ought not to withhold an experience which I had a few months after reading it. I do not wish to express an opinion with regard to this experience. I will merely state it as accurately as I can, adhering as far as possible to the wording of my notes.

I had an appointment with Mrs. Osborne Leonard on September 13th, 1920. It was on this occasion that I was told about facts connected with the publication of my manual, "Communion and Fellowship" (recorded in LIGHT, May 14th, 1921), and also on this occasion I was given a "Times' Test" (see LIGHT, October 2nd, 1920).

Before visiting Mrs. Leonard I naturally thought of several who might possibly communicate, and among others I thought of Archdeacon Wilberforce.

In the course of the interview a friend who communicated alluded to some photographic experiments which had been attempted by his wife, and then added: "The Archdeacon is helping." Whether the pronoun "you" or "me" should follow is not clear from my notes.

Of course I thought of Archdeacon Wilberforce, but it seemed more probable that Archdeacon Colley was in the mind of the control, his interest in photography being well known.

I asked: "Which Archdeacon?"

The control, Feda, replied: "Not the one Feda had thought of. W. Something was making you think specially of him. Have you been looking at something connected with him?" [Yes.] "I see him holding something, so" [placing both hands as if holding a book]. [I asked: "What does he think about that thing?" I may have indicated that it was something I had been reading. This does not appear in my notes, but I have some recollection that I did so.] "He shakes his head. Something he does not quite agree with." [It does not represent him?] "Does not represent his views at all." [Not at all? I was surprised and I am afraid my voice showed that I was so, as a psychical researcher I should have been more careful not to give this hint.] "Too material. It is one particular book, not papers. I don't think he is talking about papers. About half way through you will find in one or two things it does not represent his views. It is appropriate to something he had been interested in on the earth plane. He had spoken about the subject; he is not quite satisfied with it. A conception of something was rather material. He says: 'You know I try to work through any channel open to me.' His thought gets misunderstood. He is pleased with most of it; but part of it does not represent him. He tells Feda that you may know it was he. Not much is said about one subject he was interested in—animals. He could not bear to see them tortured, he feels this even more strongly now. He wants to say more about it. He had given a good deal of time to that question. He says: 'I have seen Br—Br—, a big man beginning with B. [This was not intelligible to me and the name was not pronounced.] I have seen Chambers.' Feda added: "He says you are going to see someone connected with him on the earth plane soon."

I had not the remotest expectation of meeting anyone connected with him. This final sentence was apparently given to support the identity of the communicator. I had made an appointment to meet a lady for the first time that afternoon; she had been introduced to me by a mutual acquaintance in the United States. When we met she introduced a friend whom she had brought with her—a total stranger to me. In the course of conversation I mentioned Archdeacon Wilberforce. When I did so this friend informed me that she was his god-daughter and that he had often visited at her father's house in the country.

It did not at the moment occur to me to recall the statement which Feda had made as from him two or three hours previously. "You are soon going to meet someone connected with him on the earth plane." Happily, I had noted this at the time, so the statement was in my notebook and would have met my eye later, even if it had not flashed back into my mind when I had parted from my visitors.

A RED INDIAN SEERESS IN LONDON.

PRINCESS WAHLETKA OF THE CHEROKEES.



PRINCESS WAHLETKA
(“Red Apple.”)
Seeress of the Cherokee
Nation.

psychic gifts. Several of the descriptions of events in their private lives, so definite and so startling in their accuracy that the keenest interest was excited, and after the public demonstration the Princess gave several personal interviews and fresh evidences of powers that to the uninitiated scribes seemed distinctly uncanny, for she was a complete stranger to everyone present.

Wahletka (pronounced Wah-lee-ka) is famous in the United States, not only by reason of her power of describing the lives and characters of the people she meets, in mediumistic fashion, but by her prophecies, some of them of national importance, and said to have been fulfilled. Her prophetic powers were discovered when she was a child by her grandfather, Spy Buck, the medicine man of the Cherokee tribe. Indian woman, prophetess, college graduate, she came under the notice of the late President Roosevelt, who described her as “a royal Indian mystic maiden” and alluded to her as “poignantly candid”—the last description being one that all the journalists present at the demonstration on Thursday would willingly endorse—she laid bare, discreetly enough, it is true, but with a suggestion that she could say more than she would, some very intimate details of their lives. President Wilson is said to have described her as the “human ouija board.” Her clairvoyance presented a most refreshing contrast to the performances of the “Masked Medium,” that extraordinarily clever, but—to LIGHT—unconvincing exhibition of what later was admitted to be pure imposture.

The Princess, whose quiet, graceful manners and utter absence of any note of theatricalism were favourably noted by her audience, is about to appear on the music-hall stage, her fame having reached the ears of London entertainment managers, and this demonstration was in the usual order of “publicity.” It is perhaps to be regretted that her gifts should be used in this fashion, but there are several precedents, and as noted above, she draws a line between her “stage work” and that which is done privately or in another *milieu*.

One little episode in her demonstration may give an illustration of her powers. A journalist enquired whether, supposing any of those present asked a mental question, she would know of it and reply.

“Yes,” smiled the Seeress in reply, “you have been asking me one yourself during the last few minutes, and the answer is, ‘Yes; three months.’”

The scribe admitted that he was satisfied, and before he left he and several of his brethren received further proofs, as already mentioned.

For once a jaded and cynical Press, over-familiar with bungling, had lighted on something that rang true. Their interest was awakened, and they received what for some of them may well be a lasting impression.

MRS. FAIRCLOUGH SMITH'S AMERICAN VISIT.—Mrs. Fairclough Smith has returned and taken up her work in this country after an interesting and successful tour of the United States. Her first lectures were delivered in Los Angeles, but most of her work was carried on in Chicago, where her lectures on Colour and the Aura were greatly appreciated and largely attended. Mrs. Fairclough Smith was struck by the fact that many business men in that city were ready to give up their evenings to attend classes in all branches of psychology.

RAYS AND REFLECTIONS.

Mr. Ernest J. Frost has sent me his little pamphlet, “Is the Human Soul Electric?” It reminds me of the old lady’s description of Shakespeare as being principally made up of “quotations,” but Mr. Frost quotes well and aptly from many sources in confirmation of his contention that the spirit body is electrical in nature.

The “South Wales Echo” of the 27th ult. gives a long account of Mr. Joseph Roberts, of Cleckheaton, the “Miracle Man.” Mr. Roberts is a healer with a marvellous record of cures and claims that he works under spirit influence. He professes to cure consumption by magnetising the patient. According to the “South Wales Echo” he sees an average of two hundred patients a day. I have, however, already heard accounts of Mr. Roberts from other sources, and can only hope that other healers with equally fine gifts will spring up in other parts of the country. There is ample work for them.

When any misanthropic person expresses annoyance that anyone to-day should believe in fairies I am reminded of the grumpy old gentleman who, going to live in the country, complained of the “beastly noise” made by the nightingale, which prevented his sleeping at night. I hope the fairies will continue to give annoyance to these Gabriel Grubbs.

I am reminded of a little discussion which took place in LIGHT some time ago on the question of electrical people and magnetic people by an article in a weekly paper on the illness due to recent electrical storms. It is stated that hysteria and nerve troubles have been widespread amongst persons of a mercurial vivacious temperament, who are possibly to be classed amongst the “electrical” people. The only justification I have for this classification is that I have observed that magnetic people are usually of the “full-blossomed” order physically, mellow of nature, and not at all “jumpy.”

This idea is supported by a statement in the article under notice, in which it is affirmed that persons of phlegmatic temperament have been benefited by the electrical storms. That confirms the statement of the healer (dealt with in LIGHT in the remarks on “Electrical and Magnetic People”) who asserted that magnetic people were healed by electricity and electrical people by magnetism. Of course, it is only a theory, but it seems to have the germ of a discovery.

I have been told a remarkable story of psychic photography, my informant being a friend of one of the persons immediately concerned, a Mrs. Read, of Detroit. This lady’s mother-in-law had a photograph taken of her house, but for a reason which afterwards transpired, put the picture away, showing it to no one. It was later discovered in a drawer by her daughter-in-law, Mrs. Read, rather to the horror of the elder lady, who said the picture was uncanny. The reason was that it showed a likeness of her deceased husband looking out of a window. Mrs. Read recognised the face at once, and indeed it was identified by several people who knew the gentleman in life. There is the story. I cannot guarantee it, but it is very like several other cases of spontaneous psychic photography which have come under my notice.

Mr. Horatio Bottomley, in the first number of his “great new Sunday paper,” “The Sunday Illustrated,” says some arresting things about the “silent spiritual revolution” through which mankind is passing. As to Spiritualism, however, he asserts that “in the hands of professional charlatans [it] is the most colossal fraud ever perpetrated upon mankind.” I note the saving clause, “in the hands of professional charlatans”; but what is a “professional charlatan”? I have never met one; although I have met bogus professors of all kinds not one described himself as practising charlatanism. It rather reminds one of Mr. Edward Clodd’s singular phrase, in describing spirit messages, *viz.*, that they were “spurious drivel” as though there were genuine forms of drivel.

LUCIUS.

ADMIRAL'S MESSAGE TO ADMIRAL.—Mrs. E. R. Richards, of Silverton Grange, Devon, writes: At a sitting on June 15th with Mrs. Wriedt, a spirit gave his name as Admiral — (I omit the actual name) and said to me, “Tell Admiral Richards I am dead; he does not know it. I find life as normal over here as on earth.” I replied, “Well, I certainly didn’t know you were dead.” He then referred to an incident which occurred many thousands of miles from England, some years ago, when he and my husband were stationed together. I wrote to my husband and enquired if he knew of Admiral —’s death. The reply was in the negative. But the episode on the naval station was recognised at once.

LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON.

W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

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SEA-SHELL MURMURS.

THE QUEST OF REALITY.

In his sonnet on "Sea-Shell Murmurs," Eugene Lee-Hamilton, a poet of the 'eighties, writes of the sea-shell which, held against the ear, seems to give forth the hollow murmur of the sea. But, as the poet points out, it is not really the sea: it is the blood pulsing in our own veins which we actually hear. On this he finds the melancholy conclusion:—

Lo! in my heart I hear, as in a shell,
The murmur of a world beyond the grave,
Distinct, distinct, though faint and far it be.
Thou fool: this echo is a cheat as well—
The hum of earthly instincts; and we crave
A world unreal as the shell-heard sea.

It is an excellent sonnet, anyway, but the poet was young when he wrote it, and youth is under many grey illusions. Later years usually replace these with truer visions, and some roseate realities may even become perceptible.

We were reminded of the matter lately by being in the company of a number of people who had become convinced of the reality of psychic phenomena—one clear step gained, at any rate—but who rather distrusted the conclusions drawn from them by superstitious persons like ourselves. It was pointed out that psychic phenomena—even the physical variety—seemed to be very much conditioned by and related to the circle and the medium. The late Dr. Crawford was an engineer and believed in rods and cantilevers, so the plasma obligingly produced itself in these forms. If the Doctor had been a Spiritualist of the usual type he might have got forms and faces of the regulation kind. Now there is a good deal to be said for this idea—the psychic stuff is certainly "ideo-plastic," it is curiously responsive to thought. The thing was observed many years ago by old Spiritualists who intelligently studied their phenomena. We recall some observations of the late Mr. Stainton Moses, better known as "M.A. (Oxon)," who called attention to the fact that in a circle where the "conditions" were good, and everyone present in a state of harmony and goodwill, the materialisations were life-like and full of animation and intelligence. But where the sitters were dull, suspicious, or "out of sorts," the figures and faces were apt to become stiff and unnatural, even perhaps corpse-like in their rigidity. To that extent, therefore, it seemed, we receive back a good deal of our own life and feeling.

It was not a new idea by any means. The intelligent Spiritualists of forty years ago were well aware of it. Every serious student of the subject to-day has observed it, and made allowance for the colouration of phenomena, whether mental or physical, by what may be called the human element, although from our standpoint we are dealing with a human element on both sides of the way.

That there should be a school of investigators who find in the matter a full explanation of all the manifestations is not at all surprising, considering the bias which exists in many minds against the idea of human survival as something not only unscientific but antecedently improbable.

It would be easy to expend many words on the question as to whether all that we are getting is simply "sea-shell murmurs"—echoes from our own world which we vainly interpret as evidence of another and higher world. We could present an extensive array of evidences to the contrary in the shape of cases which after the closest analysis leave us with clear proofs. Instead we prefer at the moment to rely upon simple, natural reasoning.

In the first place, then, these colourations to our mind go to prove the matter rather than to disprove it. We reflect that whatever comes into our world from regions of life without must inevitably and instantly be coloured or shaped by our own environment as surely as water will take the form of the vessel into which it is poured or a stream be impregnated by the soil through which it flows. Any instance to the contrary would be in the nature of miracle, and if the sceptics in this subject demand miracle to convince them they will wait a very long time for conviction, for Nature is consistent and always agrees with herself.

Many of us have made our calling and election sure in this matter of human survival, yes, and even of immortality, by following the principles of Nature, using our psychical evidences as confirmatory rather than as fundamental to the question.

We saw that the question was much larger than is generally supposed; that sectional methods were always inadequate and could cover no more than the particular part of the problem involved. That is why the student who limits himself to the question of physical evidences generally gets no further than the conclusion that they occur and mean something or other—he is not sure what.

Those of us who have arrived at complete assurance in this matter of human survival have done so for the most part by observing the rules of the game, and refraining from laying down impossible conditions as the only terms on which we would be satisfied. Whatever other acrobatic feats we witnessed in the way of physical phenomena, we never demanded that the laws of Nature should throw somersaults or that Reason should stand on its head.

ALL IN A GARDEN FAIR.

(After Barham's "Ingoldsby Legends.")

Under the "high unaltered blue,"
In "diamond weather" (see Rudyard Kipling)
They gathered in garments of every hue,
Sobèr broadcloth, or silks all rippling
With rainbow lights—old age and stripling.
There was laughter and song, and orchestration,
And recitation,
And loud oration,
And many a "wise-like observation,"
And Jeffrey's prestidigitation.
His feats with watches, ropes and water,
They might have baffled the Egyptians
Most skilled in magic—full descriptions
Are past the power of this reporter.

What shall I say? it was a day.
When from his studies transcendental
The sage "unbent the bow" in mental
Recuperation, fresh and gentle.
And students "occult lore" inviting
Found life at odds with studies formal
And things described as supernormal—
Clairvoyance, automatic writing—
And viewed the world through other lenses
Than those of "psychic evidences."

Yet doubt not o'er the festive scene
Brooded the souls of finer essence,
And many a sweet and viewless presence
Passed through the throngs with happy mien,
While working hard to bring to birth
The vision of a happier earth.

What boots it in some flashing phrase
To paint the scene in every phase?
No words suffice—and it were best
To try and "telepath" the rest,
So the full tale of the event
I am content—
Since it is such a rare occurrence—
To send to you by thought transference!

LUCUS.

LONDON SPIRITUALIST ALLIANCE, LTD.

IMPRESSIONS AND PICTURES OF THE GARDEN PARTY AT "ROSEDENE."

Under bright skies and in shining air, amongst grounds dappled with light and shade, the concourse of people old and young ebbed and flowed. The orchestra struck up merrily at intervals, until at last the assembly was complete, and the glowing lawn showed not a vacant chair. Apart, under the shade of melancholy groves, the Dog and Duck alley—a winding garden path marked into spaces for the scoring—languished remote, unfriended, melancholy, slow. The ball stood wistfully beside the track companioned by the Rules of the Game. But none heeded them. The merry-makers had decided to play the game in other fashion. There were the Sybil's tents at which an inspection of the lines of the hand could reveal the murky annals of the past and the mysteries of the future. There was the dais at which anon music and recitals were given and the conjuring entertainment. Who could resist the attractions of the rope trick, or the spectacle of coloured water being poured from a glass jug into tumblers and becoming instantly crystalline, or, being fair water, changing into coloured water immediately on being poured back again?

Who could resist? I say. But then there was the Refreshment marquee out of which came ices, and tea, and "cookies" in opulent streams. There was no conjuring in that, of course. It was a substantial proceeding. If you had a cup of tea, or an ice, you knew they were the real things according to mundane standards of reality. Even if an Oriental philosopher were there to assure you that they were *maya*, or illusion, still they gave you comfort, or indigestion, as the case might be. It was not like the conjurer's ice cream, something wholly delusive and that might vanish when he made one of those quick turns of the wrist.

"Nods and becks and wreathed smiles" everywhere. Perspiring officers of the L.S.A. tried to be in several places at once; sometimes it was in an effort to find a particular person to whom someone else wished to be introduced, only to discover, when the desired one was captured, that the desirous one had disappeared! "Dog and Duck" was replaced by the chase of the wild goose. People became "lost awhile" or lost altogether.

It seemed to some of us who had to look for the people who were wanted that they were like Mark Twain's bedroom candle—always "in some other place."

You could have always found the venerable Mr. Foot. Young, renowned as a dowser or water-finder. He sat in one chair throughout the proceedings, a notable example of stability of mind. But the rest of us drifted here and there

—there was so much to see, there were so many to meet, such a lot of things to be said and so much going on at the same time that entire placidity of body, if not of mind, was out of the question.

Here was Miss Mary Monteith, viewing "The Fringe of Immortality" from another angle; there Mr. and Mrs. Withall surveying the latest phase of the work with which they have been associated for so many years. M. Henri Regnault, the French delegate, was discoursing eloquently in French to the several persons who could speak that tongue. Miss Cordelia Grylls, newly returned from her world-tour as a speaker for Spiritualism, had much to tell concerning her travels. Mr. Jeffrey, Mr. Garscadden, Dr. Lamond and other friends from the north had many things of interest to relate regarding Spiritualism in Scotland. Miss Ada Bessinet, who was with Mr. and Mrs. Hewat Mackenzie, naturally attracted much attention. So also did the Princess Wahletka, in her Indian costume, as a seeress of the Cherokee tribe. Amongst the English mediums, Miss MacCreadie, Mrs. Warren Elliott (Violet Ortner), Mrs. Foot Young, Mrs. Fred Smith, Mrs. Hadley, Mr. Vout Peters, Mr. Horace Leaf, Mr. Vango—but one cannot mention them all. At every turn one came on some remembered face. Clergymen, authors, journalists, artists, engineers, men and women who had made their mark fairly swarmed in the great assemblage, and only a recording instrument without emotions could have catalogued them all. The mere human recorder could do no more than "touch on the fringes of this great subject," aiming to be suggestive rather than exhaustive (or exhausted). Many societies and groups were represented, Mr. Leigh Hunt and Mr. Percy Smyth being amongst those who stood for that oldest of the London societies—that of Marylebone.

It was a great day—a day of exaltation and exultation. The many children present had a regal time. Dr. Powell and his family reaped a harvest of satisfaction from the joys they had assisted in dispensing by placing their beautiful grounds and much fine service at the disposal of the Alliance and its guests. And ere the party had all dispersed the game of Dog and Duck woke up and became animated. The ball sped along the winding alley and scored its points in the various "chases," and once the duck was very nearly run down by a "googly" ball.

And so home to talk over the glories of the day and to learn from the red Verey lights that Dempsey had maintained his championship and Carpentier was vanquished—a fact which has reminded several of us who were present at the Press interview with the Cherokee clairvoyant lady that this was predicted by her in reply to a question from a sporting journalist amongst the "Press crowd" who put her reputed powers of prophecy to the test. D. G.



The Children's Happy Hour. Wondering How Mr. Jeffrey Does It?

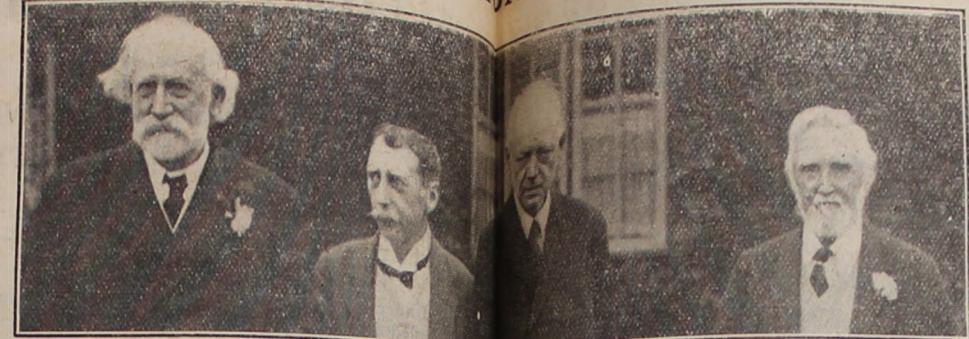
Supplement to "Light," July 9th, 1921.

L.S.A. GARDEN PARTY. SPIRITUALISM—SMILES AND SUNSHINE.



Mr. G. Garscadden.

Mr. R. A. Bush.



Dr. A. Wallace.

Mr. David Gow.

Dr. Ellis T. Powell.

Dr. James Coates.



M. Henri Reynault.

Mr. A. V. Peters.



TEA IN THE SHADE.

Miss Phillimore, Mr. G. E. Wright, Mrs. H. W. Engholm and Romey.



AN ANXIOUS MOMENT.

Baby Vernon Leaf, son of Mr. & Mrs. H. W. Leaf, selects the winner of the Silver Spoons which were given by the Rev. Ellis T. Roberts to help the "LIGHT" Development Fund. Mr. H. W. Engholm, directing Master Vernon in the presence of the Judges, Mr. Ernest Hunt, Mr. David Gow, and Mr. Frank Smart, Circulation Manager of "LIGHT".



TEA ON THE LAWN.

Front row: Miss Earle, Miss Ada Bessinet, Mrs. McKenzie, Mr. H. Withall.



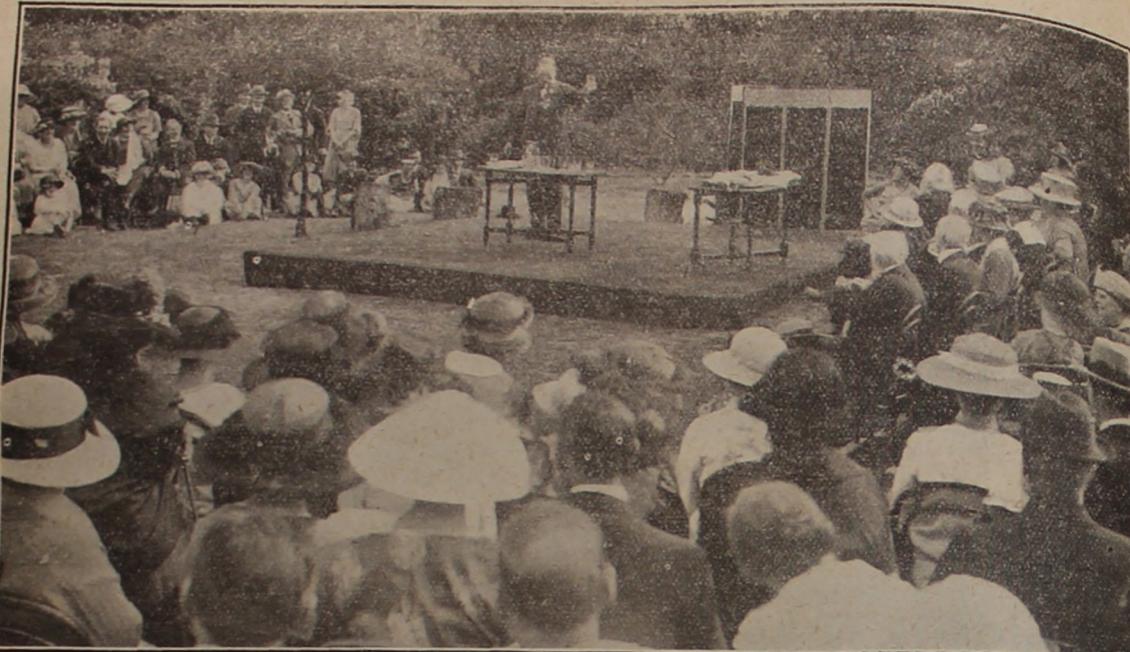
Rev. Dr. Lamond.



A Panoramic View of L.S.A. Members and Friends—an Historic Gathering of Notabilities of the Spiritualist Movement.



Mr. William Jeffrey.



Water Bewitched: Mr. Jeffrey and the Enchanted Tumblers.



Mr. Horace Leaf.



Mr. E. Kelland, Mr. O. Maidment, Mr. F. W. South,
(who have been associated with the production of "LIGHT" for
over thirty years)



Mr. F. Bligh Bond and his daughter.



Miss Agnes Powell
"The Sweep."



A Group: Mr. J. Hewat McKenzie (in Straw Hat), Mr. & Mrs. Warren Elliott, (Violet Ortho
Mr. & Mrs. Vout Peters,

FROM THE LIGHTHOUSE WINDOW.

The Garden Party on Saturday last surpassed all expectations. It was the biggest and most successful function of its kind we have ever had. One feature was its representative character, for every phase of the movement was in evidence.

It is easier to take note of absentees than to mention those who were present. Among the former, Sir Arthur Conan Doyle, Miss Scatcherd and Mrs. Mary Gordon were at the Annual Conference of the Spiritualists' National Union, at Halifax; Miss Lind-af-Hageby, Mrs. de Crespigny, and Colonel Johnson were at the funeral of Mr. A. P. Sinnett; and Miss Stead had to meet a member of her family who was visiting London.

A few of those who, on Saturday, enjoyed the hospitality at "Rose Dene" were privileged to see Dr. Powell's wonderful library. It is a splendid room, and the vast collection of books shows the wide range of Dr. Powell's study.

The welcome announcement is made in the "Weekly Dispatch" that the Rev. G. Vale Owen is to publish in that journal a series of articles on "Man's Survival After Death." The first article will appear on Sunday, July 17th.

The mortal remains of Mr. A. P. Sinnett were cremated on Saturday last at the Crematorium, Golders Green. There was a large gathering of members of the Theosophical Society and friends. Mrs. Annie Besant delivered an impressive address.

The Annual Conference of the Spiritualists' National Union, held at Halifax on Saturday, July 2nd, was the largest assemblage in the history of that body. Sir A. Conan Doyle addressed the gathering, and had an enthusiastic reception.

The "Daily Mail" (July 5th) reports that a woman at Crewe was sent to prison for a month for telling fortunes. Last week, in this column, we recorded heavy fines inflicted at Blackpool and Lambeth for the same offence.

Sir Arthur Conan Doyle, in the "Weekly Dispatch," continuing his reminiscences of his Australian tour, gives particulars of sittings in Sydney with Bailey, the apport medium, who produces live tortoises, Arabic papers, Chinese school books, mandarin's buttons, tropical birds, foreign coins, and all sorts of other odd articles.

Sir Arthur says: "If these articles can be got in a normal way, then what is the way? If not, then Bailey has been a most ill-used man, and miracles are of daily occurrence in Australia. This man should be under the strict but patient and sympathetic control of the greatest scientific observers in the world, instead of being allowed to wear himself out by demoralising séances given in order to earn a living. Imagine our scientists expending themselves in the examination of shells or the classification of worms, when such a subject as this awaits them. And it cannot await them long. The man dies, and where then are these experiments? But if such scientific investigation is made it must be thorough and sympathetic, directed by those who have real experience of occult matters, otherwise it will wreck itself upon some theological or other snag as was done before."

Mr. Horace Leaf who, as we have already stated, is preparing a work dealing with animal survival, would be glad to receive accounts pointing to the existence of a psychic sense in animals, as well as authenticated cases of their survival, and especially any spirit "extras" of animals which have been obtained. Letters to him addressed to his office will be forwarded.

Experiments in seeing the human aura by means of the screens invented by the late Dr. W. J. Kilner, a full account of which appears in his book, "The Human Atmosphere," have not been possible for some time because the real tar dye, called Dicyanin, with which the screens are made, has not been procurable. We have now ascertained that a firm of chemists, Messrs. Baird and Tatlock, Cross-street, Hatton Garden, have, or had recently, a small quantity of this rare and costly dye.

Mr. A. Vout Peters, in the July number of "Theosophy," refers to the statement which appeared in the April issue of that journal to the effect that "Theosophy shows that spiritualism is dangerous." He writes: "I have worked as a medium for twenty-six years in seventeen different countries, and have been under control thousands of times. Nevertheless, I am now in better health and stronger than ever. I represent a small body of people who are endeavour-

ing to bring Theosophy and Spiritualism together, as both are working for the upbuilding of a newer world-ideal of brotherhood, based upon the concept that the real man is a spiritual being. No doubt the writer has had no practical experience where spiritual phenomena are concerned."

Two persons well known in the psychic world have recently attained remarkable results in psychic photography. At present they do not wish their identity disclosed, but with the splendid "extras" they are obtaining their secret must soon become known.

Mr. James Coates is preparing new editions of his two famous books, "Seeing the Invisible," and "Photographing the Invisible."

It is always of interest to note the sincere opinions of those who seek to explain spiritualistic phenomena. For instance, "The Times" Literary Supplement, reviewing the new edition of "D. D. Home: His Life and Mission," after observing that it is questionable whether any more remarkable or better attested phenomena than those associated with him exist in the annals of Spiritualism, goes on to say: "An adequate investigation of Home's career raises several questions of the greatest importance. The spiritualistic solution, as adopted by Sir Arthur Conan Doyle, is simple, but vague. It is to assert that all the phenomena reported to occur really did occur, and that they occurred by the agency of discarnate 'spirits.'"

The reviewer adds: "But this solution is relatively unsatisfactory. A naive acceptance of reports of extraordinary events is not possible to one who has studied, ever so little, the value of human testimony, and it is unwise to attribute phenomena to the agency of spirits until alternative explanations have been explored. Reports of unusual occurrences nearly always present one or more of three defects: they report what did not happen; they do not report what did happen; they report events in the wrong time order."

But there is surely nothing "vague" about results recorded by the camera and by scientific instruments, as in the case of Sir William Crookes, and before him by Professor Hare! Further, every investigator of note has weighed and re-weighed "alternative explanations," sometimes for periods extending over years, until in the end he has come to the conclusion that Dr. Alfred Russel Wallace reached, who said, simply, "The facts beat me."

"The Times," in a notice of Mrs. Pryce-Jones' psychic paintings recently exhibited at the Chelsea Gallery, says, "We find, what we should expect, that the most abstract designs are the best; they are indeed as good as many abstract designs shown in our galleries and not supposed to be automatic, and they confirm the suspicion that there is a good deal of unsuspected automatism in modern abstract art, cubism, vorticism, and the like. The fact that designs of some merit can be produced automatically is of extreme psychological interest, and some of the less abstract drawings and paintings also are not without merit; but they lose merit consistently as they become more concrete."

The "Evening Standard," referring to the National Assembly of the Church of England which meets for its summer session on July 11th, remarks that it will have some critical questions to consider. For instance, the number of candidates presenting themselves for ordination is stated to have dropped from 640 in 1911 to 158 last year. The number of new churches built in 1911 was 43, in 1918 there was only one, and in 1919 none was built. Also the number of persons presenting themselves for confirmation in England and Wales has decreased by over 20,000 in the last year. As we know that the Spiritualist halls and churches are unable to hold all those who wish to attend the services, it should be clear in what direction men's minds are moving.

Mr. Horatio Bottomley, M.P., devoted his leading article in the first issue of his new paper, "Sunday Illustrated" (July 3rd) to "The Faith Within Us All," that is, the universal instinct of mankind regarding a future life. He says, in the course of his remarks, "God forbid that I should speak flippantly of the ever-growing belief that what we call Death does not of necessity cut us off from communion with those we have loved and cherished on earth—I have far too good reason for not doing so; but I have yet to attend a séance with a professional 'medium' present (and I have attended many) to witness any 'phenomena' which could not be produced by the ordinary conjurer." All we can say is that his experience must have been limited.

He goes on to remark, however, that, "At the same time, I know that for a certain period at any rate after physical death, and given the necessary element of mutual affinity, the personality of the departed remains intact, and able to manifest itself to those left behind."

PSYCHIC PHOTOGRAPHY.

LIGHT ON ITS PROBLEMS FROM SOUTH AFRICA.

From all quarters of the globe we have recently been receiving much valuable data on the subject of *Psychic Photography*—a phase of mediumship which appears to be by no means the personal privilege of just a few. It will be remembered that when Charles Darwin set out to compile his epoch-making work, "The Origin of Species," he did not confine his investigations to any one corner of the world but obtained his materials from every accessible region. Then with that studious array of facts in front of him he was able to make a careful analysis, and to compare his results with similar results obtained under different conditions, and in the end to arrive at what he considered scientific proof. In *Psychic Photography* the same thing is now occurring; we are in receipt of evidence from widely separated places and in all cases the facts tally. People are coming forward who cannot by any possibility be in collusion with one another, and the experiences they relate, when compared, prove to us that we are at last on the track of a real scientific explanation of this great problem. It must, however, be borne in mind that when we use the term "science" we do so in its broadest sense, for we have to include within that term spiritual things and activities belonging to what is known as the fourth dimension. Not a few of our scientific men are to-day realising that the frontiers of science can no longer be bounded by material limitations, but must be pushed forward into the unseen world. We are indebted for the communication which we give below to Mrs. F. McLaren, of Muizenberg, South Africa. In the course of her letter to us she says:—

I am especially interested in psychic photography. Lately the members of one family with which I am acquainted and who form an offshoot from our original circle, have among themselves obtained some very clearly seen faces, and a huge hand (possibly of "plasma"), but there are many points to perplex one. A friend near here (Mrs. Court, Plumstead), a non-professional medium, is able to get answers to questions clairaudiently from her father, and I asked in a letter to her, if she could get replies to a few queries I put on the subject. I have typed the enclosed from her letter.

We now give the answers that were recorded by Mrs. McLaren's friend, the communicator apparently being her father:—

Mrs. McL. asked Mrs. C. to ask "Father William" the following questions *re* psychic photography:—

1. How does a psychic message or object impress itself on a plate, since a camera is not always necessary?

2. How does it "get on" so quickly? Often a long message is "put on" in a few minutes.

3. Why are faces so often out of focus?

4. We are told that our great desire for a certain face to appear often causes us to be too positive for it to appear. Why, then, in some cases does the very face so longed for appear, and be identified?

5. In the case of unidentified photos, has the entity whose photo appears ever been within the *physical* consciousness of the sitter—in this life or another, on this earth? Is that the attraction?

6. How is it that a spirit on the other side can show itself to us here—without knowing that it does so?

Mrs. C. read the above questions to "Father William," May 10th, 1921, and he replied as follows:—

1. If you once begin to realise, daughter, that thoughts are things, the solution to many puzzles—the foregoing questions among many others—will become plain and speak for themselves. When you begin to grasp the fact that thoughts are actually able to materialise and become things, you will also grasp how a face, or object of any kind, or a message, is able, under good conditions, to materialise itself on a sensitive plate.

2. The speed with which lengthy messages are impressed on plates, etc., is explained by the rapidity of thought. Thought travels faster than light. Once we have formed a thought, the impressing of it is done in a flash; it is unnecessary to tell you that we do not use the cumbersome methods in use on the earth plane in order to communicate with each other, or with those on earth. You know how frequently a message is impressed on your mind, or anyone else's, by a spirit; we do not write the message on your consciousness with pen and ink, we *think* with intent, to impress. Well, exactly the same happens when we desire to impress a sensitive plate; we think with desire to impress; only in the latter case we make the thought visible or material, so that any physical eye can see it when impressed on the plate; all messages, whether long or short, are "put on" or impressed with the rapidity of thought. Good conditions and *certain* conditions are necessary for good results.

as is the case with all phases of spirit communion. *Psychic photography* in all its forms is simply spirit commanding with spirit—some discarnate, some incarnate—and is done by our materialising thoughts, and impressing them on the sensitive object. A sensitive plate can be impressed (under good and perfectly favourable conditions) as easily as a sensitive mind; only, the forms or words on the plate are visible or materialised for physical eyes, and thoughts impressed on another mind are only visible to the recipient.

3. The reason why faces impressed on plates are so often out of focus is explained by the fact that thoughts, although materialised, may not be perfect thoughts, perfectly transmitted, or perfectly presented; the fact of a face or form being out of focus does not matter greatly, so long as the presentation is clear and recognisable.

4. To be too positive in the desire for the presentation of a certain face more often hinders rather than helps. I touched on this subject once before when trying to help you to realise the *power of thought* [Note by Mrs. McL.: "This is quite correct."] A certain amount of concentration is helpful but when too intense it sets up disturbing vibrations and upsets the conditions necessary for success in our materialising efforts. Remember that among discarnate spirits no effort is necessary in thought production, because we can see each other's thoughts, by spirit action, or spirit sight; but to make these thoughts of ours visible to the physical sight, effort is necessary. When once, however, the thought is formed or materialised, the impression on the sensitive plate is almost instantaneous—more than instantaneous in some cases. *Why* too positive or intense thought should upset conditions and cause hindering vibrations is, as nearly as I can explain it, because too positive thought, or intense thought, causes the vibratory waves to spread too far, and much effort is wasted. Or I will put it in another way; whereas quiet, strong thoughts help us to impress what is desired, intense or positive thought spreads too far, and much of its force is thus wasted, and other impressions than those intended are caught in the swirl and presented, to the great disappointment very often of both incarnate sitters and discarnate spirits. (This point I also touched on in "the power of thought.") [Note by Mrs. McL.: "True."]

5. The case of unidentified photos is partially answered—indeed, I may say, in most cases, fully answered and explained—by the answer to question 4. It does not follow that one who shows his photo on a sensitive plate, and is not identified, had ever been within the physical consciousness of the sitter, any more than all the spirits who come around the sitters in a séance (many of whom are not recognised as friends or relatives of the sitters, and many of whom are not in any way recognisable, in the sense of having been known before) must have at some time been within the physical consciousness of the sitters. These unidentified ones may be attracted for various reasons. In some cases they may come and impress their photos merely out of a feeling of friendly curiosity, or a desire to experiment; in many cases, no doubt, they deliberately show a photo or thought-form of their physical appearance when on earth, in the hope that, although not claimed or recognised by anyone in the flesh then present, they may be ultimately recognised by their own friends or relatives if they can manage to impress those present to make efforts to publish the photo, and thus give those for whom the picture is intended a chance of recognising it. It may never be recognised, but this will not be the fault of the discarnate entity but rather the fault of the incarnate ones, whose minds may be too dense to receive impressions from the one who has shown his photo with the desire to be recognised.

6. It is possible for a spirit to show itself without being aware of doing so; but this would only be the case with those spirits quite recently out of the flesh, who do not, at the time of showing, realise that they are discarnate—that is, they are *seen* by spiritual vision because they are spirits but they do not show themselves deliberately, and may be unaware of the fact that they are visible, or, if they have not realised the fact of their having lost their physical body, they may suppose that they are visible. Thus they may be vaguely aware, but not *intelligently* aware, that they are visible or in any sense "showing themselves." There are thousands of wanderers (mostly those recently become discarnate); is it surprising that they often wander afar, and are looked upon as strangers? Many are not aware, until awakened to their real condition, that they are discarnate; these may easily be seen without being intelligently aware of the fact.

Please tell your friend who asks these questions, that as far as able, it gives me great pleasure to converse with her and give her help. She need never hesitate to question those of us who are able to get into touch and thus assist. If she or you, or anyone else, derives help or comfort, or

pleasure from communicating with us, we also benefit, for it gives us equal pleasure.

[Mrs. C. asked her father mentally to explain not only how psychographs are done but what they are done with; to say they are done by the power of materialised thought does not explain *what* the material used consists of. In answer to this her father said:] Your further questioning, little girl, is quite pardonable, and I am not at all worried by it as you thoughtfully suggest that I may be. Now in order to materialise *any* thing, whether it be a spirit completely or partly materialised, so that it walks and talks, and can be felt and seen by physical touch and sight, or whether it be a photo on a sensitive plate, placed there by discarnate entities, or whether it be any shape or form of material substance produced by discarnate entities, *substance or material* is required to clothe and make visible to physical sight the original and invisible thought (invisible except to spiritual vision) for certainly we require substance to clothe the thought, and as we require it, we procure it. [Answer to mental question:] No, I cannot name these substances; if I did, the names would mean but little to you; the name or term "protoplasm," which is well known, will suffice; our chemists (discarnate entities who study this subject deeply) are able to make use of certain substances which chemically treated, are used for the clothing or materialising of thoughts. There is no limit to the ability of the very learned and experienced ones in this direction, given the right conditions, but what the right conditions are is another theme, which we must discuss another time. Roughly speaking, you can put it thus: Certain substance or substances, chemically treated by those expert in the study of chemicals, can be used for the purpose of clothing or materialising thought forms, so that they become visible to physical sight; this applies to all forms of spiritual objects which are visible to physical sight—psychographs, of course, included.

• We have written to Mrs. McLaren inquiring whether it would be possible for her to send us some of the psychic photographs that have been obtained by her friend. In the meantime we ask those of our readers who are interested in this branch of psychic science and have any information to give us regarding communications from the Other Side on the subject, to forward it to the Editor, as we are desirous of obtaining as much information as possible at this stage of our investigation from the discarnate as well as from the incarnate.

PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

BY GEORGE E. WRIGHT.

Mr. Whately Smith and his collaborator are clearly of opinion that the supporters of the genuineness of psychic photography are entirely drawn from the ranks of those who have had personal experience thereof, who, at sittings with Mr. Hope or other sensitives, have received "extras" purporting to represent their deceased friends or relatives.

It may therefore interest him to hear the views of one who has had no such personal experiences, but who has reached the opinion that the extra-normal impression of photographic plates is a fact, simply by a careful consideration both of the strength of the evidence for this fact, and of the extreme weakness of the criticism which has been directed against it.

I wish to make it quite clear that for present purposes I leave entirely out of account the ultimate origin of these extras. The point at issue is simply whether they are fraudulently produced or not.

There is, however, an unfortunate tendency on the part of critics, from which Mr. Patrick does not escape (*vide* p. 323, "Psychic Research Quarterly"), to confound the fact and its interpretation. According to this gentleman, because the subject matter of certain psychographs is "banal rubbish," therefore they must have been fraudulently produced! Anyone who argues on these lines, surely plays both bias and want of logic.

Exception may also legitimately be taken to Mr. Patrick's alleged successful experiments in the fraudulent production of psychic photographs. How he would have ridiculed anyone who had put forward evidence on the other side of the controversy, based solely on the anonymous assertions of seven persons, having no expert knowledge of the subject! If Mr. Patrick thinks that Spiritualists are so easily deceived, let him repeat his experiments before a committee of six members of the S.S.S.P. If they fail to detect the fraud, he will indeed have good cause to say that Spiritualists are unreliable and credulous observers. But the observations of a miscellaneous group—"two chemists, two medical students, one geologist and two psychologists studying psychology"—a body of gentlemen apparently selected (like Government Committees during the war) for their want of knowledge of the subject before them—are surely quite valueless?

It cannot be denied that the apparent opportunities for fraud in camera-produced photographs are numerous. It

would therefore seem that unbiased inquirers, such as Mr. Whately Smith, would do well to concentrate their energies on that type of psycho-photograph where there are only two such loopholes. I refer to those produced on ostensibly unopened packets of plates. Here there are clearly only two possible fraudulent methods. Either the packet is opened and resealed, or else another packet is substituted for same.

Let us take a concrete case, that of the "rose" psychograph (LIGHT, October 30th and November 6th). I challenge Mr. Whately Smith to explain how—on the record—fraud was possible. But, he will reply, "I cannot accept the record. Miss Scatcherd was deceived. Hope obtained access to the packet of plates without her knowledge and either opened it or substituted another for it." For the purposes of argument I will admit the absurd assumption that Miss Scatcherd allowed the packet to leave her possession during the whole time that she was at Mr. Hope's house. Does Mr. Whately Smith seriously contend that during this short period Mr. Hope, even if the most skilful trickster in the world, could have opened the packet, exposed and developed a plate and resealed same in such a manner as to escape detection? Or, alternatively, could have prepared a duplicate packet which would pass muster?

Mr. Whately Smith would seem to think that all these cases are settled by the generalisation (p. 352, "P.R.Q."), "Anyone who has studied the subject of sealing knows it is extremely difficult to devise a really fraud-proof method." As one who has studied the subject, I totally deny this. If a packet is sealed with a distinctive and unique seal (as in this case) the removal and replacement of seals will be infallibly detected by close examination with a fairly powerful lens, as was done by the committee in this case. While the production of new seals (by taking moulds from the old ones and cutting a new die) would take several days.

However, the matter can easily be put to the test. Some of the members of the original committee are readily available. Let a number of packets be taken and sealed precisely as was that under discussion. Let them then be handed to Mr. Whately Smith, who will open and reseal one of them, and return all the packets to the committee. To compensate for the supposed superior manipulative skill of a working joiner over a distinguished Cambridge graduate, Mr. Whately Smith may have as many days to do the fraud as Mr. Hope had hours. He may also have the assistance of his collaborator, and of that committee of all the talents—"two chemists, two medical students, one geologist, and two physiologists studying psychology."

Fraud-hunters generally run away from definite tests, as Mr. Bush and his supporters have done in regard to the conclusive measurements proposed by me in that case (LIGHT for April 23rd., p. 270).

I am quite sure, however, that Mr. Whately Smith (who has recently made so valuable a suggestion for the application of numerical measurements in psychical research) will not do this.

Incidentally, may I suggest that in regard to his further investigations of the psycho-galvanic reflex he should follow Mr. Patrick's example and submit them to a committee of seven, "two bakers, two butchers, one undertaker, and two plumbers studying electric wiring."

A FAMILY QUARREL.

YOUNG SCIENCE: Do you know, Sir, we have discovered a great thing. The sun does not go round the earth. The earth really goes round the sun, which is infinitely bigger.

OLD THEOLOGY: What is this I hear? This is rank treason. Young man, this story is an invention of our old enemy the Devil, and if you repeat it I shall have to punish you severely.

YOUNG SCIENCE: But, Sir, it was the telescope that revealed the fact.

OLD THEOLOGY: No, my son, the Devil.

(CENTURIES LATER.)

YOUNG THEOLOGY: Well, we have had to discard many things. But there are some that remain to us. The life beyond the grave, for instance.

OLD SCIENCE: Pooh, pooh, my boy! We have destroyed that, too. A mere superstition. By holding to it, you are nourishing a complete delusion and discrediting the intelligence of the family.

YOUNG THEOLOGY (sadly): Grandfather was quite right I see the Devil is still at work.

OLD SCIENCE (contemptuously): The Devil—always the Devil!

OLD THEOLOGY: Yes, the boy is right. It is the Devil.

(A CENTURY LATER.)

YOUNG THEOLOGY: So you see, brother, grandfather was not entirely wrong. He has had to surrender a good many things—even the Devil—but he was right about the life after death.

YOUNG SCIENCE: Assuredly, I have proved that myself.

(To OLD THEOLOGY): I congratulate you, Sir!

OLD THEOLOGY (with a senile chuckle): This is very soothing to the feelings of an old man. I thank you, my boy. (To OLD SCIENCE): What do you think of that?

OLD SCIENCE (profanely): The Devil!

ECTOPLASM: SOME IDEAS AND DISCOVERIES.

THE PLASMA OF A ROSE.

BY F. R. MELTON, B.Sc.

Hitherto I have refrained from writing upon Spirit or Psychic Phenomena, but my friends having expressed a wish that I should do so, in deference to their wish I will endeavour to give expression to some of the conclusions I have arrived at, after 30 years' careful study of this more than interesting side of life. I feel somewhat guilty when I speak of "my investigations," for nearly all I know upon the subject is simply what has been gained by answers to innumerable questions, together with a little assistance upon my part in various experiments and demonstrations. Nearly everything has been done by my friends on the Other Side. Let me briefly explain.

In the first place, I am fortunate in having a son (27 years of age) who is an excellent trance medium. His state of trance is absolute and complete, for he is quite oblivious to all sensation, not even sensible to the infliction of pain, and under certain conditions even his vital organs have for quite a considerable time ceased to function. I shall refer to this phenomenon later.

Some time ago I was informed that a gentleman who had passed to the higher life early in the reign of Victoria, and who was during his earth life connected with one of our well known colleges, was desirous of associating himself with me in my work of investigation, and in due course he introduced himself, through my son's mediumship. His identity for the present I must keep to myself, but shall speak of him as W. B., the initials of his Christian and surnames. I have learnt to know him intimately, and he is as real a personality as my son. He now speaks to us

BY DIRECT VOICE,

only using the power drawn from my son that is necessary for such a purpose. He has on many occasions shown himself to us (that is, my wife, my daughter, and a younger son, who generally compose our circle), but often other friends have listened to his conversation and arguments for hours at a time. Nothing is taken for granted with us. This matter of definitely establishing the proof of the continuity of life, and the return and communication of the spirit entity, is conducted on the most matter-of-fact lines, no detail, no matter how small or important, is ever allowed to slip. My friend W. B. is as exacting as I am in threshing out any phase of this subject, and he has on several occasions informed me that it is his especial mission and work to do so. His companion or associate is a gentleman whom I shall refer to by his initials C. G. In earth life he was an astronomer. Blessed as I am with such companions as these to help and instruct me in the study of a profoundly difficult subject, I enter upon this pleasurable duty of giving to the public an account of my investigations, with a confidence

BORN OF CERTAINTY

and absolute proof. Personally I am not in the least mediumistic. I have neither clairvoyant nor clairaudient gifts. What I see all others can see, likewise what I hear is audible to all, if not quite understood by all. Either my younger son (age seventeen) or my daughter (age fifteen) takes notes of my conversation with W. B., and when he has made himself visible to me, they have also seen him. So I want it to be distinctly understood that what knowledge I have gained has been by the same process as when I went through a course of studies either at school or the University. I do not wish to pose as an authority, but rather as a recorder of things seen, heard and done.

That apt quotation (in *LIGHT*) of the French scientist Goupil, "Take a handful of space and you have mind," is not quite correct. I would say, "The ether of so-called space is the substance of mind." What the ether really is, is not yet known. My friend W. B. tells me it is continuous and consistent, and is the substance that mind works upon and in. We have no chemical equivalent whereby we can so much as give an idea of what is the composition of this ether. It permeates all matter, and all matter is dependent upon it for shape and form. There is a different characteristic set up in the ether that permeates organic matter, from that which permeates inorganic matter. That which we call "ectoplasm" is really

VITALISED ETHER.

This vitalised ether has not lost any of its original characteristics, but has simply received an addition—the addition of that all-prevailing mystery Life. Plasma or ectoplasm is the frame or pattern upon which all organic things build, and this frame always precedes the pattern or body in its general development.

Let me illustrate by an experiment I conducted in order to prove this statement when first made by W. B. In discussing this matter he told me that the ectoplasm of a rose became in full bloom before the material rose attained that state of perfection. I was instructed to photograph a certain rosebud, and he made the plasma sufficiently material for the outline of the full-blown rose to be seen, the number

of leaves were counted, and later on, when the rose became in full bloom in its natural course, it was an exact replica of the photographed plasma, with the number of leaves exact.

Another illustration of the sensitive action of ectoplasm can generally be found in persons who are born blind. The ectoplasm, on an average, stated in terms of measurement, pervades the exterior of the body to the distance of about three feet, but under certain conditions may be concentrated and extended to a considerable distance.

I have been asked, does this ectoplasm play any part in the healing of the body? It is the only thing that does cause healing or restoration of the proper functioning of the organs of the body. This part of the subject, of the action of ectoplasm upon, or in, the body, is of the most complex and abstruse nature. When this subject of the relation of ectoplasm to the human body becomes properly understood, many chapters of our ideas of both biology and psychology will have to be rewritten; at present we are all at sea.

Animal structures are mainly composed of four elements: Oxygen, hydrogen, nitrogen and carbon. Other constituents such as phosphorus, sulphur, potassium, sodium, calcium, magnesium, and iron, enter into their composition, but are found in much smaller quantities. From these elements is fabricated an organism which manifests peculiar properties, and marvellous functions. It is by the arranging or grouping of these chemical properties that individuality occurs. The temperament is a combination of organic elements so arranged as to characterise the constitution. The action set up by the affinity or blending of chemical matter is very little understood, yet is the one important and dominating factor in the process of reconstructing any impaired part of the body. The working of the ectoplasm depends entirely upon its proper relation to or blend with the chemical constituents of the body. This is often shown in surgical operations. Some bodies will heal much more rapidly than others; and in the operation of grafting of flesh, at times the two refuse to unite, and at other times, an assimilation will take place under what were thought to be adverse circumstances, all owing to our want of knowledge of the law of chemical blend or affinity to the psychic aspect of our organisms.

I have long contended that the time will come when wooden legs and celluloid fingers or artificial limbs will be

THINGS OF THE PAST.

If we properly understood the relative condition between the ectoplasm and its operation upon chemical matter, we could bring together the proper component parts suited to the personal ectoplasm, and at once grow a new limb, when we were unfortunate enough to lose or impair the one we possessed. In marine biology we get a very good example of the possibility of such a proposition. If a lobster, up to a certain age, should lose a claw or leg, it sets to work and grows a new one. By some strange principle this animal is able to supply its ectoplasm with the necessary chemical elements to reclothe itself with. This ectoplasm hitherto has received but poor attention from our scientific medical men, yet their attention is continually being drawn to its existence, for there is not a person who has undergone an amputation, but often declares they can still feel the presence of the severed limb. This is the ectoplasm that remains, and does not leave the other portion of its body when such an operation is performed.

I made a series of

INTERESTING EXPERIMENTS

in this direction some time ago with a young man who had lost three of his fingers. As soon as the wound had healed to allow the hand to be exposed without bandages, I tested if it were possible that any sense of touch remained in the region of the three fingers that had been amputated. Having carefully avoided making any allusion to the nature of the experiment I was about to try, I blindfolded my subject, and stopped his hearing. I then prepared three bowls, one empty and one containing water of the exact temperature of his body, so that he could not tell its presence by the condensation of cold or by the over-heating. The third bowl (referred to later) contained cold water. I then placed the hand that was minus the fingers into the cavity of the bowl without water, taking care that the young man should not detect what I was doing. When the hand was in that position in the bowl that had the three fingers upon the hand they would have come in contact with the bottom of the bowl, he at once said he had the sensation of touching something hard. He also readily detected the water in the second bowl, without the remaining portion of his hand coming in contact with the same. I then quite suddenly placed the third bowl, which was filled with cold water, in the place of the one with the tepid water, and he at once experienced the sensation of cold water upon

HIS MISSING FINGERS,

and so marked was the effect, that the rest of the hand assumed the appearance of what is known as "ducks-flesh." I could give many most convincing tests that there remains some sense in the region that had been occupied by an amputated limb, and there is no doubt the ectoplasm remains, and I hope soon to be able to photograph the same, and show its shape and place as an exact counterpart of the absent limb.

In reference to the use of this ectoplasm in the movement of bodies, apart from the person, without the usual means of intervention on the part of some person or persons, I have not space to give an extensive account of how this takes place. But the main point to be remembered is (say in the movement of a table) that the table has a soul or counterpart composed of ether, but not vitalised, and it is upon the ether that the action takes place by the ectoplasm coming in contact with it, and so giving it motion. Ectoplasm is the connecting link that will reveal our relationship with the extensions of our life in the Great Beyond. This ectoplasm also explains that truly marvellous law, the Law of Sympathy, for it keeps up a continual correspondence between parents and their offspring, both human and animal, and is the means by which some of the strange phenomena of one individual sensing what has happened to another, no matter what the distance apart. The chords of affinity or blends of these ectoplasms are never broken.

Here is just one example of this fact. My wife's brother was an officer in the King's Royal Rifles during the war. At the exact hour he was killed, his mother, living at Gorleston, Norfolk, remarked to his sister, "Jack has just been shot through the head; see what time it is." The next day the news was received of the sad event, and from later details it was exactly as stated by his mother. Ectoplasm enabled this to take place.

In reference to the power of healing by the "laying on of hands," often more harm than good is done by the indiscriminate application of such an action. The ectoplasm of all organic bodies is ever struggling against adverse chemical action, brought about by the crude mode of

OUR SYSTEM OF LIVING,

ever trying to make the body healthy in all respects. As Spenser put it, "For soul is form and doth the body make." It would make a perfect body if you would only give it a natural chance. Now when by a process of bad feeding and other organic derangements the material body becomes out of perfect correspondence with its soul (or vitalised ether) it is what we call ill, and the ectoplasm may become weak by over-work, trying to put matters right. So the healer comes to the rescue, and if his ectoplasm is capable of blending with that of the patient's, then he can augment the strength of the weakened ectoplasm, and soon a cure is effected, but when the ectoplasm of the would-be healer is out of affinity, or incapable of blending with the impaired patient, then much harm is done, for the strength of the ectoplasm of the healer quells the energy of that of the sick one, without giving fresh energy, and the patient is left weaker than ever. All healers would learn more by studying the cause of their failures than by priding themselves on their successes. The law of chemical affinity in its relation to the ectoplasm of any organic body is the one item that should be understood. The means of ascertaining this cannot in this short article be thoroughly explained, but one may lay down as a great fundamental law in this matter the study of food suitable for the body in its relation to its temperament.

Just as ectoplasm is the material or substance used for the building up of the form in materialisation, so it can be used to rebuild the broken and impaired parts of the human body.

FROM NANNIE IN SUMMERLAND.

The following message was sent by Nannie, who passed over a few weeks ago, aged eighty-three. She was formerly nurse in the family of Dr. and Mrs. X., and "Wee May," was her favourite amongst the children. May died suddenly at the age of three during a visit to relatives at Glenholm, and Nannie frequently talked of her during the many years that intervened, until the old nurse herself went to Summerland. Henry, who dictates the message, and who is in the habit of communicating, is a younger member of the X. family, who passed over a few years ago at the age of sixteen:—

THE MESSAGE.

Henry is writing for me, for me, Henry is writing for me! Hurrah! I am your own old friend, your own Nannie. I am quite sure you are more than surprised to have my greeting beginning in suchlike language, but it is just what I feel like. I am feeling so young, so very young, that, after being so old the contrary is very jolly. I feel like dancing and singing all day long, and what is more, I am doing it, too!

Sleep? Aye, I did sleep, but it may not have been long. I rested for a long, weary while before I became young here, or maybe while I became young again. I don't rightly know. I dozed, and had forty winks for so many years before I came here, that it is not sleep I wanted, but doings. I am quite surprised at myself, and can't get out of wondering, for it's all so very different from what I thought of.

I didn't find a heaven of angels, with a wee May with wings. I found them all just as I had left them—that is, as they left me. Henry is a young man, not a young winged angel.

But I must not go off that way, but stick to the main road, and that is, for just now, May. She was just a wee

girl looking at me solemnly, and climbing on my knee. "Nannie, nursie," she said, "wake up, I am here!"

I woke up and looked round.

"Where did you come from—from Glenholm?" I asked; then suddenly remembered.

"Augh, I'm dreaming," I said, and brushed my hand over my eyes, "dreaming!"

"Not now," May laughed, and brushed her hand over my eyes, too. "Look!" and she danced up and down in front of me, as soon as she had slid off my lap.

Then she was up again. "Now, cuddle me to your heart's content, and then when you have had quite enough, watch and see me grow up, the way I should have done had I stayed with you."

Cuddle her! Why I thought I would never make up the longing of years, but I did. It was just curiosity that said "Enough!"

I watched, and slowly—so slowly that I felt like pushing her on—she grew and developed till she stood before me a young lady, just beautiful! Her mother must have been like her when she was that age, whatever age that might be. I could not look at her enough, and wondered that she still cared to be with an old woman like me.

She suddenly whisked me round. "Now, watch again, Nannie," she commanded, and of course I did as I was bid. I saw myself, old, shaky and shrivelled, in a big mirror; but I didn't feel shaky or old. I thought I would far rather look at her; but she held me tight, facing the mirror. Then a slight change came over the picture in it. Here a wrinkle smoothed itself out, there a line disappeared. Quite slowly the hair became dark once more, the eyes younger; strong teeth showed through quite a firm mouth, and lo! there was a Nannie again of former days, one I had nearly forgotten. I had known her once, well enough, and had thought her none so bad looking!

Then May stepped beside me, and smiled from the mirror back. "So now you are yourself, at your best, let's go and look up your people."

"They won't know me as old Nannie."

"Which, old or young-old?" she teased.

"Some the one, others the other," I answered.

"They will all know you, every one," she assured me.

"Why, you will appear to each one as they have known you; just as I came to you as 'wee May.'"

"That's true. I had quite forgotten that already," I cried, astonished. May laughed.

"If I had remained 'wee May,' you would have wondered what to do with me, Nannie dear, because you see you had outgrown me in all those years. I grew up here, you know. But confess, wouldn't you rather have me big May?"

I considered only a short time, and knew I would. So you see how everything comes just right when we leave the earth behind. We get the desire of our heart, sometimes to grow with it and out of it to a bigger desire, or again we find, after receiving the gift, that we have outgrown it, and are ready for a new and wider desire.

So when you desire, remember Nannie, and remember that you will receive full measure, running over, of your love and the gift of love. Greetings! B.

[The above communication comes to us from a member of the Dublin S.P.R., accompanied by particulars which seem to justify us in publishing it as a psychic message, without, however, being in any way able to guarantee it. —Ed.]

ANSWERS TO CORRESPONDENTS.

L. S. C.—Thank you for the lines, which are meritorious in sentiment but defective in metre.

H. H. H.—We are obliged for the article and note your testimony, although at the moment it is not possible to use it in *LIGHT* for reasons which we cannot go into here.

T. ADAMSON (Alberta).—Dr. Lindsay Johnson is in South Africa. The matter, however, is not one that would have escaped his attention.

A. C. S.—We see no difficulty in the sentence. It is apparently a petition that we should not be subjected to temptations greater than we can bear. Temptations are part of the discipline of life and we may be exposed to them for educational purposes.

A. G. G.—Thank you. The cutting is interesting and the parallels you trace are significant.

"JUSTICE."—We cannot deal with communications in which the writer gives neither name nor address.

M. T. B. (Kidderminster).—It is unnecessary to deal with your question on the "Questions and Answers" page. The "certain flashes of light" to which you refer may or may not have a psychic significance. It is impossible for us to say without further and fuller information. Many people have queer ocular experiences which mean nothing except a disordered state of the visual organs.

V. P.—We have inserted it—in the waste paper basket.

L. H.—Your greetings and good wishes received and greatly appreciated by all.

THROUGH Beauty faith in God grows strong,
'Tis Beauty lights our way,
'Tis Beauty gives the wings to song
Within our hearts to-day.

JOHN YOUNG.

EXPLORING THE BORDERLAND.

SOME NEEDED CAUTIONS.

BY W. T. P. (Recorder of "Private Dowding.")

"There are dangers in the present situation. Thousands of untrained eager souls both here and with you are tearing at the Veil. Desire outruns reason: Emotion upsets the will. The piercing of the veils must come about through natural processes of mind and heart, and not through the employment of magic, ritual or trance."—The Dowding Script.

What would be the result of placing an untrained man in charge of a wireless telegraphic apparatus? Chaos, followed probably by the damaging of the delicate instruments, through ignorance.

When attempting to transmit "wireless" messages between this world and the next through the medium of the mind, we are dealing with forces of far subtler potency than electricity. We are dealing with forces, the ultimate range of action of which is quite unknown.

Here is a sphere of research requiring the services of trained students, men and women who have searched deeply into the laws governing Nature's finer forces, and who are learned in the realm of metaphysics and spiritual science.

The PIERCING OF THE VEILS

between our present state of consciousness and the realm known as Borderland cannot be undertaken safely by amateurs. The dangers are considerable. They are subtle, because unseen, and, therefore, unrecognised. On every side we see people experimenting eagerly, yet ignorantly, in their strong desire to communicate with friends who have passed on. Materialising mediums, trained and untrained, planchette and ouija boards, and other automatic agencies, are pressed into service; séances, public and private, are held throughout the land, but rarely is a trained student available who can be placed in charge of these undertakings. What is the result? Too often chaos, disillusion, and the damaging of the delicate etheric mechanism through the agency of which communication of this character is alone possible.

I would hazard the guess that fully seventy per cent. of what are believed to be messages from disembodied human souls now being received are nothing of the kind. Let it be stated at once that I am expressing my own belief, based upon careful research extending over many years, but that my opinion carries no special authority with it. It is natural that the war should have enormously stimulated interest in the possibility of communicating with

THE WIDER WORLD.

Because of this very fact, I think that the warning quoted at the heading of this article is timely, and should be heeded.

In Spiritualistic literature and addresses the warning note, in my opinion, is sounded far too rarely. The question naturally arises: If a goodly percentage of the messages received are not from disembodied human souls, as they purport to be, what are they and whence their origin? "Desire outruns reason; Emotion upsets the will." Too often so-called messages from the Unseen are the product of the imagination spurred into activity by emotional desire.

What is imagination? Is it not a mirror in the mind capable of reflecting thought images welling up from the sub-conscious or from elsewhere? If this be correct, may not the imagination, when under reasonable control, reflect ideas received telepathically from super-mundane sources? I believe this to be possible, but the actual source of the ideas received is not to be fathomed easily. Very few of us have our imagination under complete control, and this brings me back to the thought that very few of us are sufficiently trained (apart altogether from the development or otherwise of our psychic faculties) to carry on research work in Borderland successfully and safely.

There are good reasons for believing that large numbers of untrained people are

TEARING AT THE VEILS

from Borderland in the attempt to reach our world. For this reason the need for warning at this juncture is, in my opinion, far greater than is realised even by the leaders of the Spiritualist movement.

Forces are being unchained at the present time about which we know very little. It is dangerous to a degree for untrained people to attempt to harness or to become channels for these forces. Advanced occult students themselves are only dimly aware of their origin, use, potency and characteristics. The amateur who attempts to pierce the veil taps such forces unconsciously, and has no conception of what he is doing. If I stress this point it is because I believe that the dangers are too little understood at present, and that a setback to the whole Spiritualist movement is inevitable unless more attention is paid to spiritual realities, and less to phenomenal manifestations.

I respectfully suggest that the following hints are worthy of careful attention by eager people now

TRYING TO COMMUNICATE

with the Unseen. These remarks, of course, are not addressed to advanced students:—

1. Regard all automatic methods of psychic research with considerable reserve. Very rarely are such channels used for imparting spiritual truths. I do not wish to be misunderstood. Proofs of identity and messages of personal interest to the recipient often arrive through automatic channels, but the methods themselves are unreliable and sometimes dangerous.

2. Consult a trained seer before attempting to communicate with friends who have passed on. Do not experiment until you have a wide theoretical knowledge of results of Psychical Research to date. Beware of messages purporting to come from great historical personages. Julius Cesar and Napoléon are unlikely to visit you.

3. Beware of messages which suggest that you have a great work to perform, and are destined to remove mountains and to become leaders of your fellow-men. Such messages are usually fallacious.

4. Never undertake research work when your mental or bodily health is impaired, or the conditions around you are discordant. Avoid over-credulity, and at the same time beware of extreme scepticism.

5. Remember that the value or otherwise of all messages received is inherent in them. The messages, if they contain true and interesting ideas, are of more value than their source.

6. Accept with profound reserve communications purporting to foretell future mundane events. Do not ask for or expect unseen guidance concerning the daily events of your life. We are here to work these out for ourselves. Treat with reserve messages giving names, times and dates.

7. If engaged in any form of psychic research apply the following "acid test": "Are my experiences helping me to live a better life, and to carry out my daily duties more efficiently, with greater power of service to my fellow-men?" If so, you can proceed confidently. On the other hand, if your psychic experiences tend to befog you, making it more difficult for you to live your life happily, making you less satisfied with your daily work, then you are on the wrong track, and should call an immediate halt.

Above all, it is well to remember that the "Piercing of the Veils must come about through natural processes of mind and heart." In other words, each one of us possesses

AN INNER SPIRITUAL FACULTY,

enabling him to commune with God and with those he loves even if he seems separated from them. This faculty can be developed with perfect safety by prayer and meditation. It is entirely independent of either mundane or psychic processes. In the long run spiritual communion of this nature will bring more lasting satisfaction than can be obtained in any other way. It can be carried out silently within the sanctuary of one's own being, or where two or three of one family or group are gathered together in mutual love and comradeship. By its aid the heavenly world can be brought within the range of our normal consciousness, so that peace and joy become our daily companions.

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NEW PUBLICATIONS RECEIVED.

"Spiritualism True and False, and the Expansion of Consciousness." By Arthur William Garlick. C. W. Daniel, Ltd. (1/- net).

"Man's Unconscious Spirit: The Psycho-analysis of Spiritualism." By Wilfrid Lay, Ph.D. (Kegan Paul, 10/- net).

"Suggestion and Auto-Suggestion," by Prof. Charles Baudouin (Geo. Allen and Unwin, Ltd., 15/- net).

"Capital and Labour: Their Duties and Responsibilities," by Walter Jones, J.P., M.I.M.E., The Uplands, Stourbridge; 2/6 net; 3/- post free from author. (Published by P. S. King and Co., Ltd.)

"The Hibbert Journal," July. (Williams and Norgate)

"In the Power of the Infinite," by Rev. J. F. Saunders (Bell & Sons, 3/- net).

"The Buddhist Review," April and June. (Buddhist Society.)

"The Eastern Buddhist." (Eastern Buddhist Society, Kyoto, Japan.)

At the Clapham Lyceum, on Sunday afternoon last, a detachment of Dr. Barnardo's boys, who are about to set out for their new home in Canada, were in attendance.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

MISLEADING MESSAGES.

"BAFFLED" is perplexed concerning false and misleading messages which occasionally "come through." But these are no more to be wondered at than the failures and errors incident to any system of mundane telegraphy. If everything in this subject were plain, clear, unerring, we should have reason to be suspicious of it—it would be unnatural. Mistakes are made on both sides of the way. The mind of the medium occasionally distorts the message or may even substitute an imaginary one for the real message to be sent. There may be no real message at all coming, but only the one unconsciously fabricated by the mind. Again, on occasion there may be some mischievous agent on the other side tampering with the channel of communication. There is no royal road to spirit communication any more than to other forms of knowledge. Read the subject up and pursue the matter carefully, earnestly and thoroughly. Never abandon your judgment for a moment. It is worth spending pains upon if you have a clear call to investigate the matter, and are not taking it up in trivial spirit as a pastime to while away idle hours.

DO ANIMALS SURVIVE?

DAVID SMITH.—We are well acquainted with the difficulties. We should imagine that animal survival is largely dependent on the question of association with human beings, and so indeed it is sometimes stated. There is a psychic factor in the matter involved in the degree of affection in which the animal was held and its absorption of certain elements which link it with its human possessors. But we fully admit the difficulty of understanding the matter with any clearness. We have, as was said last week, to take into account natural principles and precise evidential facts. There is much which it is apparent we shall never properly understand while we are limited by physical standards of reality.

A HEALTH QUESTION.

A. S. (New Cross): It is clearly a case in which you should first attend to your physical health, and take medical advice before practising psychic investigation. Nervous disorders are a bad preliminary to the active pursuit of psychical subjects, but as you are in touch with a Society, it would be well for you to take counsel with experienced persons who would be able to advise you, and perhaps place you in the way of gaining healing treatment.

SPIRITUALISM AND RELIGION.

H. CROWTHER.—We have tried to make our position clear on this question several times of late, pointing out

that Spiritualism is not in any way anti-Christian, as is best shown by the large number of devout members of the Christian Churches who are also Spiritualists. It is obvious that we cannot be held responsible for the theological and anti-theological views of persons who assume to speak in the name of Spiritualism any more than we can be responsible for their diverse political views. There are vegetarians who assert that vegetarianism is a necessary corollary to the Spiritualistic position. But these questions must be left to the private judgment of the persons concerned. They cannot obviously be binding on others. As to the books you mention, you should read them yourself and not accept the interpretations of others, who may not judge them impartially. Mr. E. Bush is, as we have several times stated, not to be confounded with Mr. R. A. Bush, the President of the Wimbledon Society.

THE LYTTELTON GHOST STORY.

MAUDE L. finds a version of this given in Mr. Gordon Home's handbook on Epsom, in the description of Pit Place, where Lord Lyttelton died, which varies from the one recently referred to in *LIGHT*, and asks which is true. The author of the handbook is an authority on the history and antiquities of the town, but probably did not know that he had got hold of a very prickly incident in psychic research, of which there are not two, but many various accounts. There are two separate parts to the story, one relating to the apparition of Mrs. Amphlet, warning the dissolute lord of his death in three days' time, and the other relating to his own appearance to Miles Peter Andrews, M.P., at Dartford, on the night when this took place. There are seven accounts of the warning, collated by Andrew Lang from contemporary diaries and memoirs, in his "Book of Dreams and Ghosts," p. 128, but with all his care, he gives both the 27th and 28th November as the date of death. A good account, compiled from other sources and family papers, and concerning the Amphlets, is given by the Rev. B. W. Savile in "Apparitions," p. 125; the preface to Croker's edition of "Boswell's Johnson" is best for the Andrews incident, and it may also be found in Ingram's "Haunted Homes," p. 79. Spicer mentions the slipper-throwing as a tale never told "without a shudder" by Andrews when a guest at his grandfather's house. A contemporary print representing Lord L. lying on a small couch with a nonchalant air, while the ghost stands behind him with an amused expression, is reproduced in Harper's "Haunted Houses." The "true version" can only be decided on by a studious comparison of all these, and other, sources.

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STRICT PHOTOGRAPHIC TESTS.

No POSSIBILITY OF "FAKING."

Dr. Lindsay Johnson, M.A., M.D., F.R.S., writes from Durban:—

I have just read the article in the "Psychic Research Quarterly" and the comments thereon in *Light* by Mr. H. W. Engholm. I may say, in reference to myself, that I have been an amateur photographer for forty years and have published two text books on photography, one on Photographic Optics and one on Colour Photography. I think I am acquainted with all the better known devices of faking, double printing, and double exposure.

Many of the methods devised by Messrs. Whately Smith and C. V. Patrick are impossible in practice. It is suggested that the "medium" might use the developing lamp with a pinhole aperture which is too small to be noticed and then project a transparency on to the plate for an instant while the duped (?) Spiritualist was not looking. As the exposure is inversely proportional to the square of the diameter of the aperture, it would take *very many minutes* before any image could be projected on to the sensitive plate, and the observer must be a fool if he could not detect the fraud. This is only one example of the absurd theories of these gentlemen as to "how it is done."

Now, Sir, when I visited Mr. Hope I took the precaution to bring with me a Continental make of camera which takes a plate of 9 x 12 cm.—a size which I know Mr. Hope is unacquainted with. I also took care to select my boxes of plates at five different dealers so as to exclude all possibility of collusion. Further, I marked my plates in pencil at the moment of inserting them into the sheaths, when quite alone in the dark room in a very feeble red light. I never allowed anyone to come near the plates or the camera, and when I made myself the sitter I only allowed the medium to approach the camera from the front and squeeze the ball for exposure. I developed all the plates myself—some in Mr. Hope's dark room and some in my own dark room in London. Mr. Hope had no chance even for a second to do any faking. Moreover, I obtained six different extras on the centre packet of four different boxes, each stamped and sealed, which were *never opened* until I opened them myself the instant before placing them in my own dish and developing them in my own dark room. Nor did I allow anyone to assist me in the development.

If Mr. Patrick or Mr. Smith or any of your readers can explain how the extras ("writing" and "spirit forms") could be made to appear on development by any process of faking I think it is their duty to come forward and tell us. On one occasion Mr. Hope took four photographs of me with his own camera, but my photograph only appeared on the negative. In his case it was a complete failure, but when a few minutes later I put my camera with my own plates in front of me I obtained three successes out of four when Mr. Hope pressed the exposure bulb.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—*Limes Hall, Limes Grove.*—6.30, Mrs. Annie Bodington.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. G. Woodford Saunders.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, open service; 6.30, Mrs. Worthington.

Shepherd's Bush.—7.30, *Becklow-road.*—11, public circle; 7, Mrs. Podmore. Thursday 8, Mr. Leadbitter.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), at 7, *whist drive*. Sunday, 11, Mr. W. W. Drinkwater; 7, Mrs. Graddon Kent; 3, *Lyceum*. Tuesday, Wednesday, Thursday, and Friday, at 8, Mr. Rex Sowden.

Brighton.—*Athenaeum Hall.*—11.15 and 7, Mme. De Beaurepaire, *trance speaker*; 3, *Lyceum*. Monday, 8, *healing*. Wednesday, 8, Mr. A. J. Howard Hulme, address; Mrs. Ormerod, *clairvoyance*.

Peckham.—*Lausanne-road.*—7, Mr. T. W. Ella. Thursday, 8.15, Mrs. A. Jamrach.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depôt).—7, Mr. Ernest Meads. Wednesday, 8, Mrs. Harvey. Circles Monday and Thursday, 7.30.

Sutton.—*Co-operative Hall, Benhill-street.*—6.30, Mrs. Mauder, address and *clairvoyance*.

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LIGHT

[July 9, 1921]

MILLIONS OF LITTLE CHILDREN IN THE "VALLEY OF THE SHADOW OF DEATH"

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So far a glorious record of rescue has been effected by the "Save the Children Fund." Rescue which has resulted in keeping hundreds of thousands of little ones from Death's door—but they must still be fed—or otherwise it would have been far better never to have relieved them.

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It is a terribly disconcerting thought that Relaxation of Charitable effort on YOUR part and on the part of those who have so generously supported the "Save the Children Fund" implies the death warrant of thousands of innocent babies, boys and girls, whose only fault is that they have had the misfortune of being born in a world laden with sorrow and suffering. Won't you continue to maintain the life of another child? It will only cost you the nominal sum of 2/- per week. Become an Adoptive Guardian and have the comforting thought and blessed knowledge that you are doing all you can!

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Chairman of Committee of "Save the Children" Fund (Room 302)
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*In payment of my contribution for the whole period (£5/- per child).

NAME.....

ADDRESS.....

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*Strike out the line that is not applicable.

"LIGHT," July 16th, 1921.

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SEE PAGE 458



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SATURDAY, JULY 16th, 1921.

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NOTICE.

No Meetings will be held during the month of July unless specially advertised in this column.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,114.—VOL. XLI. [Registered as] SATURDAY, JULY 16, 1921. [A Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The messages which, under the title, "Private Dowding Returns" have been appearing in these pages, have attracted wide attention. It is true that they are, in the opinion of some readers at least, not quite up to the standard of the original messages in the book, "Private Dowding," to which the present series is a sequel. If that is really so, it is hardly to be wondered at, for the first communications came in conditions of more immediate and continuous contact. However that may be, we found in the later series many arresting passages. Let us take, for instance, the messages received by the recorder, W. T. P., an Army officer, on May 24th, 1919, when the "Messenger" gave the following:—

Men must prepare or train themselves for the wider life whilst still on earth. Call attention to the conditions on this side of the veil so that men may come over to their homes and not into a country that is strange.

That puts into two sentences a great part of our work. We have to bring home to the consciousness of our fellows the fact that there is "another country" to which they are all travelling.

* * * *

It may seem—it often does seem—a heart-breaking task, in view of the stubborn scepticism or dull indifference we encounter. That is largely because we do not see how much is done beneath the surface. No man or woman who has once heard our story and thought upon it for a moment can ever be the same again. Some impression has been made, however slight, the effect of which will surely be visible when that particular soul passes to the other side—and remembers. The mind will have had some little hint, so that the "new country" will come as something not altogether unheard of, and the shock of passing to a land of which it had never heard a whisper while here will be appreciably softened. That is a consideration well worth emphasising, for to us it is an assured fact that everyone who has given even a little reflection to our tidings will be in better case than those who have passed the thing incuriously by, or obstinately refused to hear or consider a word. Yes, even a hint is better than nothing, particularly in those cases where, like the "grain of mustard seed," it germinates in the soil of the mind, making a growth of which not only we but

even its possessor is quite unconscious until the change of conditions brings it to light.

* * * *

For the rest, we find much interest in "The Messenger's" forecasts of the opening of the interior sense of humanity, especially along the lines of normal clairvoyance and clairaudience. Then, too, there are his allusions to the formation of groups of earnest students, a process which to our knowledge has been at work for some years past in all parts of the world, as part of the great scheme of spiritual evolution. That the group system is the true one we have no doubt. We observe how the work from the other side is carried on by groups so that the various qualities needed and which cannot ordinarily be found combined in one person shall all be available. Groups drawn together by natural affinity will invariably be found to display both variety and co-ordination of gifts and qualities. The coming of a newer and truer view of death is now near at hand, for the groups, many of them unknown to each other, have been doing their work well. It was in the year 1899, just on the verge of the new century, that Stephen Phillips, the dramatic poet, looking into the future, made many predictions, some of which have come to pass. Amongst those now in process of fulfilment is this:—

"The delusion of death shall pass;
The delusion of mounded earth, the apparent
withdrawal;
Ye shall shed your bodies and upward flutter to
freedom."

So the promise comes from both sides of the veil. And as "The Messenger" said, "Nothing can withstand the coming illumination."

"LIGHT" PUBLICITY BONDS.

Mr. H. W. Engholm, one of the trustees of the LIGHT Publicity Bonds, writes: "When I, in conjunction with my three colleagues who are acting as trustees for the bondholders, made the appeal some four weeks ago, we did not suppose for one moment that the whole of the sum asked for, namely £10,000, would be forthcoming by the next post, but the readers of LIGHT will be interested to learn that there has been a noble response to this call for help. When it was decided that the sum required was to be the amount I have just stated, it was done with a full knowledge of a carefully planned programme on which such a sum should be expended, and an advertising campaign which would with certainty place LIGHT in the strongest possible position. We have not yet got the £10,000, and the scheme cannot very well have the effect we designed unless we have that sum and have it very quickly. Will every reader of this paper who can trust us, who believes in the tremendous power for good which it wields, help us now, by becoming a bondholder. The very nature of our appeal proves it to be one that can only be appreciated by the well-intentioned, and those who are whole-hearted in their desire that LIGHT should be brought before the notice of every human being who has even the slightest concern for his or her future."

Help us now to achieve our object, so that we can say in the near future that we have the whole of the money, that the great campaign can start. During these next few summer weeks, while the world is on holiday, I can, in conjunction with my enthusiastic and splendid staff, set the great scheme in motion. No man or woman should be able to say afterwards they have never heard of LIGHT or its message.

I will send to every one who writes to me a copy of the trustees' appeal that appeared in our issue of June 25th."

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

THE ROSE GARDEN.

TELEPATHY'S FRAGRANT MESSAGES

By MARY E. MONTEITH.

We are most of us aware that perfumes often play a considerable part in the everyday experiences which form the sum total of life. The fact that a certain perfume will arouse an old memory proves that this particular scent had its place in the past incident, and pervaded the whole with its subtle influence to a greater extent than we realised. To a psychic, the mere thought of a flower will occasionally bring fragrance in its train. It would seem that perfumes have an existence all their own, long after the flowers are dead, and over and above material causes, which is perhaps the reason why poets sometimes describe this beauty, so appealing to the senses, as the soul of flowers, signifying immortality.

A common psychic experience is the revelation of a thought accompanied by scent associated with the thinker. There are occasions when this scent precedes the communication, and it alone appears to be responsible for the association of ideas which brings the personality to mind, whereupon an impression of the message is received. Instead of perfume recalling memory, it is possibly the entrance of an idea connected with the same individual into the mental environment of the psychic which arouses the memory of a perfume attributed to the identical source.

I have a friend whose thoughts are perfectly attuned with mine. We appear to think at the same pitch of vibration and, in either case, the response is true. There is not much that concerns me that is not known to her, irrespective of space; little that touches her well-being, or the reverse, remains hidden from me. It is possible to withhold this transmission of thought if either desires secrecy, but, in the ordinary course, secrecy does not exist, and however distant, there is no real separation for us. We have been much together during the last few years in various places and at various times; consequently we have many mutual ties of association; connecting ideas are legion. We have, for instance, gardens in common. A touch of purple in my line of vision recalls a week I spent with her in a house situated in grounds that were one blaze of purple iris. Early Spring brings back the memory of an older garden where, after a long and dreary winter, together we welcomed the first flowers of the new year. There was an orchard we both knew where we walked in anxious days, discussing war and hopes of peace. And perfumes! A whiff of petrol, and I am back in Bond Street, threading my way through the crowds of human beings and hurrying vehicles on a dark winter's afternoon towards the warmth and comfort of a cosy room and loving welcome close by. The scent of roses brings in

its train thoughts of a happy visit when she pinned a little rose sachet, Morny's June Roses, in my dress, which made her presence felt long after the episode was past.

Some old memory invariably precedes a telepathic experience between us. A thought long since submerged in the subconscious mind comes to the surface, arrests the attention, and this momentary concentration seems to allow the transition of a message.

I was sitting one evening in October, sewing and carrying on a desultory conversation with a member of my own family. Suddenly, and with no suggestion from anything that had been said, I became aware of a strong perfume of roses, and then the artificial June Roses of the house of Morny, which is just a shade different from the real thing. It carried me back in imagination to the time my dress was perfumed with that sachet, and instantly my friend came into the scene, at a table and writing to me. I described this to my companion who was quite unconscious of the perfumed atmosphere, and remarking on the vivid character of the impression, I said, "Were it not for the fact that Ella never does write, I should be quite sure that she was writing to me now." A more hopeless correspondent never existed.

The following morning, however, I did receive a letter from her. She was in France, and must have written it about twenty-four hours or so before I had the telepathic impression: the letter, at that moment, was probably reposing in the post-office near us, awaiting the morning delivery. It contained an assurance of well-being, that the picturesque old château which is her home at this time of the year was beginning to recover from the neglect owing to the lack of labour during the recent war, and—here is the little bit that bears upon my experience of the evening before—all her thoughts and energies were centred on a portion of the grounds which she intends to be a rose garden, quite perfect, and absolutely beautiful. For the moment it was engrossing her whole attention.

I met her recently in England, when I described the manner in which the substance of that letter was wafted to me in ethereal scent of the roses which filled her thoughts. The curious sequel is her addition to the evidence of something which had no physical foundation. At the time she was writing that letter, not only were her thoughts full of the rose-garden which she was planning, but she was making a list of her favourite rose trees, omitting the scentless variety and including only the kind which possess the indescribably beautiful quality of perfume.

AT THE DEDICATION OF A WAR TABLET.

"Then the forms of the departed
Enter at the open door."
—LONGFELLOW.

A friend of mine, whose son was killed on active service, has kindly sent me the following account of an experience she had recently, with permission to print it at my discretion.—H. A. DALLAS.

On Sunday the Memorial Tablet was unveiled and dedicated, and a thoroughly suitable service was held.

The next-of-kin sat in the front portion of the church, and several pews—where the Sunday School sits in the morning—under the flag draping the tablet, were naturally left vacant. Before the choir came from the vestry I saw all the men whose names were on the Memorial Tablet, and two or three others who had been at the school, march up the middle of the church, with the Captain of the little band of local heroes in command. He went and stood close to his mother and sisters, so that he might help his mother when she had to unveil the tablet. The rest marched into the chancel and sat in the choir stalls for a time. Then Captain E. gave a word of command, and he and my E. took their posts just outside the chancel screen, all the others, except Captain H., apparently passing through the organ into the blower's room behind the organ.

Then the service began, and was conducted with the greatest reverence and sympathy; and when the churchwardens went to fetch the Rural Dean that he might dedicate the tablet, Captain E. and my E. walked in front of

them. Captain H. had his arm round his mother's shoulders—she was evidently feeling it all keenly—and then as soon as the dedication was over, all the other men came through the stone wall on each side of the Memorial Tablet, and occupied the empty seats.

Three or four of them who had been in my class at the Sunday School turned, and smiled, and saluted. My E. and Captain E. went into the pulpit with the Rural Dean, and when he said how we "longed for the touch of a vanished hand," my E. placed his hand on his shoulder—but it was no use, it was not felt. They all remained until the Dead March was played, when they vanished. I heard Canon G.'s voice saying to me, "I'm here, but I don't want to use up any of the power, so I shall not become visible." Without having been told this, a friend told my father that he distinctly heard, felt, and was conscious of the presence of Canon G. walking up the aisle just as he used to do when he was Rector.

The soldiers all looked so well and happy, and so rises from the dead that the funeral march at the end of the service was quite queer; one felt that the Hallelujah Chorus would have been more appropriate.

M. J. T.

A TESTIMONIAL.—We have many more congratulations than we can print. We may, however, quote the following from Mr. R. Ross, of Dingwall, who, in sending a donation to the Development Fund, writes: "I read every word of LIGHT, and would not be without it if it were twelve times the price."

VISCOUNT HALDANE ON
SPIRITUALISM.

BY "QUESTOR VITÆ."

Viscount Haldane, in his recent work, "The Reign of Relativity," in the chapter on Eternal Life, speaking of a mother who loses her son, says:—

"The mother does not really desire to have restored in another life, unchanged and undeveloped, a being for whose very existence growth and development were essential. The relationship requires continuous self-alteration for its reality, and such continuity it can only have if its nature is more adequately conceived. It is, therefore, not sufficient that a life beyond the grave should be a mere repetition under altered circumstances of the old life here. That is what Spiritualism seems to overlook, for a mere repetition would prove unsatisfying, and cannot be sufficient from the higher point of view. The life of which it tells us, as of something brought back to us just as it always had been, lacks the spiritual advance that is needful. What makes the suggestion additionally unattractive is that the interpretation may have been filtered through some medium of no high quality. As Mrs. Bosanquet has expressed it in her poem, 'Non tali Auxilio':—

"Were there indeed no barrier that could save
Their spirits from the importunity
Which looks to necromancy for a proof
The dead will talk to us, nor hold aloof,
Far better were the silence of the grave
Than life entangled in futility.

"It seems, therefore, that it is the self, regarded as subject at a degree in reality of character which belongs to what is higher than the mere time series, that the mother must think of for comfort in her bereavement. It seems, too, that it is in this aspect that she does just in fact look at the self, the external symbol of which is no longer present. Reappearance on earth as a phenomenal body there, attended as it would be with ever-occurring changes and breaches in the continuity of a personality that implies life in nature, could never give her back the old tie unbroken in its highest possible form. It is for this reason that Spiritualism seems to me to miss the true point. . . . I will not discuss the results of observation of which its votaries are convinced, for I do not know with the accuracy that is essential what they are, or what they mean."

This criticism of Spiritualism comes from one of the minds of the highest order and impartiality in our Empire. Spiritualists must read the moral that they have perhaps overrated the importance of establishing proofs of the mere survival of personal-selves after physical severance, and may have insisted too much on the similarity of the conditions of life existing in the new environment into which such personal-selves find themselves introduced, while neglecting to give primary importance, rather, to the continuous evolution and self-alteration that the selves undergo as a result of the transition entailed.

Nevertheless, much of the Spiritualist literature describes changes, growth, development and self-alteration that selves undergo in their after-death experience. But Viscount Haldane refuses to discuss such results, as he does not "know with the accuracy that is essential what the results of such observations of which its votaries are convinced are, or what they mean."

Indeed, he considers that "the application of a sifting procedure, such as that of a Court of Justice, appears to be highly desirable before such testimony, even from the most honourably intentioned witnesses, is accepted as a basis for inference. Moreover, so far, we know but little of the phenomena of what is called telepathy, a quality of mind which may still reveal much that is new in yet strictly natural order. Nor have we yet studied exhaustively the content that lies below what is directly present to consciousness, and is hidden in the apparently inexhaustible pit of the ego!"

But if the sifting procedure of the Courts of Justice is necessary to qualify evidence, there would be but small chance that descriptions of their experiences given by invisible selves from super-sensible domains, through mediums, would be accepted.

Rather must we appeal to the Viscount to bring his own insight, which he uses with such remarkable results in the problems of philosophy, to bear also on the evidence in question.

The establishing of evidence of the survival of personal-selves after severance from their "external symbol" is certainly of supreme importance to the average man. But we see that it is not sufficient for the philosophical thinker, and it must be acknowledged that the criticisms of Viscount Haldane represent an impartial view of Spiritualism as it has, so far, come before him. It has also to be recognised that this position is the consequence of the undeveloped stage to which Spiritualism itself has evolved and occupies. Nearly the whole of the communications on which it is based come from selves who occupy the first after-death state—that is from a state contiguous to the outer earth, where the selves know but little more than they knew when here. They know something of the state they occupy, but

they do not know the relation of that stage to other inner spiritual states. In fact, they know very little more with regard to the Spiritual Universe than they did when here.

Consequently, Spiritualists have to acknowledge this position to themselves. The fact is that Spiritualism so far has only been in contact with the mere fringe of the Spiritual Universe, and knows very little indeed with regard to the inner spiritual states of being, into and through which we all have to evolve on our path of spiritual evolution, before we become "made in the image of our makers."

But while that is so in its present initial stage, unquestionably it will gradually come to accumulate information with regard to the higher, inner states or degrees of Reality which are still discrete to normal human cognition, and thus become the torch-bearer of light that will bring satisfaction to the cravings of the human soul, which is now crying for a new spiritual lead.

The path of eternal progress of all selves through inner and ever higher states will be found sketched in a book entitled "The Process of Man's Becoming," now in the hands of the publishers (Messrs. Duckworth and Co.), which is based on communications from Beings in the immost central state of this Solar system, who speak from the knowledge resulting from experience of their circuit of becoming.

It deals with the self-particularisation of the life of the Infinite-Self into finite-selves; their descent to this outer plane and their re-ascent inwards through intermediate states and planes, or degrees of Reality, to the centre whence they emanated, and even beyond. So it tells us whence we came, why we came, how we came, and whether we are going.

It is highly interesting in this respect to see that Viscount Haldane has by introspection, insight and logic arrived at the recognition of the fact that Reality must exist in inner degrees (as well as outer). In his chapter on the Relation of Man to God, he says: "It is, therefore, to within our human experience, interpreted as implying higher degrees, that we must look for the eternal Self that is all embracing." The book referred to above deals with this very question.

It is a pity that he should, when dealing with descriptions of life after death, have raised objection to the fact that "the interpretation may have filtered through some medium of no high quality." The great operators in inner states have to use relay instruments to get in touch with the personal degree of consciousness, and such instruments condition or transform* the transmission. But, surely, we may be thankful that this mode of transmission exists, even with the occasional imperfections of its avenues, rather than the "silence of the grave."

The lines of Mrs. Bosanquet quoted by him as applying to mediums are regrettable. Mediums are not necromancers. They are subjects, as hypnotic subjects are, while necromancers were operators (of a sort). Mediums cannot summon a spirit, because the subordinate cannot control that which transcends it. When a spirit communicates through a medium, it is the latter who is controlled, not the former. So the implication in question is a stultification.

ECTOPLASM: SOME IDEAS AND DIS-
COVERIES."

The following addition by Mr. F. R. Melton to his article on the above subject in our last issue (page 448) was received too late for insertion. It brings out a point to which he wishes specially to call attention:—

The one mistake that has been made in examining the ectoplasm is that the basic principle seems to have been forgotten. All that has been done is to examine some phase, or extended characteristic of the ectoplasm that is extruded from the medium, and so an effect has been looked upon as a cause. Dr. Crawford, in his analysis of the ectoplasm, states that it was "cellulose" in formation, forgetting that cells do not exist in the abstract; they have to be made. What is it that makes them? The vitalized ether. It is no explanation merely to say that Life is the cause. Life cannot express itself in the abstract; it must have some channel through which its consciousness can be made known. Huxley made the same error when he stated that protoplasm was the basic principle of all organic matter. Quite so, but protoplasm has to be made, and the vitalized ether makes it. Had Huxley tried to extend his researches, he would have found it necessary to go outside the realm of his known psychics and chemistry for a solution of the problem, which can only be found in the "Land of extended knowledge."

Mr. WALTER JONES's book, "Capital and Labour," which we commend to the attention of all readers interested in social economics, is published at 2/6, or 3/- post free from the author, Mr. Walter Jones, J.P., The Uplands, Stourbridge.

* The word transform is used here in its electrical sense,

SIR ARTHUR CONAN DOYLE ON SPIRITUALISM AND RELIGION.

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At the morning meeting of the conference he remarked that Spiritualists were really at the cross-roads, but although they were now in a minority, the day would surely come when they would be a majority and the truth they were putting before the world would be accepted by all. The educated classes, so-called, had not come well out of it. Education very often had the effect of filling a man's mind so full of things that did not matter that he had no room for the things that did matter. It was like a man starting on a journey with a great bag so full of odds and ends that he had no room for the nugget of gold lying on the road. He would rather explain Spiritualism to an audience of

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SPIRITUALISM AND REASON

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Real Christianity was not a matter of dogma, or believing things, but a matter of a certain level of character, a man with a certain ethical sense. Some of the best Christians, his neighbour, Grant Allen, for instance, called themselves atheists, yet Mr. Allen was one of the most perfect saints who ever lived. The broadest possible definition had to be given to Christianity, said Sir Arthur, and here he had a tilt at the Bishops. If they had gone a little further, they might, he said, have left a mark on the world. What a



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definition of a Christian! A person who had been baptised! As if the great God who made the Milky Way should care whether a splash of water was put on a baby's head—(laughter). Had they only taken the broader view and said: "Our definition of a Christian, is a man who believes in the principles of the Sermon on the Mount"—(applause)—they would have got it. Something practical was wanted. Could there have been a war, could anybody conceive we should have been left as we had been for ninety days if employer and employed had met in the spirit of the Sermon on the Mount? If that was taken as the test of a Christian, the position was broad and impregnable. For those who had no religion Spiritualism was complete and self-satisfying, but to those who had a religion Spiritualism could be added in order to modify and give them enlightenment. The case for Spiritualism rested quite as strongly on its philosophy as on its phenomena—(applause). Both were essential and both were over-

powering.

Discussing the question of sin and its punishment, Sir Arthur said that on the other side of the grave we found that there was a penitential way, a period of purgation. The spiritual world (he proceeded) is a world of evolution, a world in which everyone that interests us now is just brought to a higher point. You have

A BEAUTIFUL WORLD,

a busy world, a world where we have congenial tasks, a world where everybody finds those opportunities which they have missed here, a world where intellect blossoms out and reaches its best. No man ever lost his strength and no woman her beauty—that beauty of the soul that was the greatest of all beauties. There were many heavens, or spheres, each had its own life and each life ended in a painless death which transmitted the person to a still higher, happier, and more spiritual sphere. We preserved our character after death. Nobody lost his individuality. What was of enormous importance was that love brought reunion. People did not make each other unhappy as here, and sooner or later everybody met his mate. Male and female went on through eternity together. Stretching on through the whole vista of eternity were joy after joy, pleasure after pleasure, refinement after refinement, until at last human individuality lost itself in a blaze of glory, to which neither the human eye nor the human mind could at present respond—(loud applause).

THE ETERNAL COMEDY.—There is probably no subject before the world to-day in which the eternal comedy of life is so manifest as this subject of Spiritualism, Psychical Research, Human Survival of Death—call it what you will. It is the most important of all questions, and consequently (until quite lately) it was the object of popular derision and of scientific contempt. Squabbling sects ceased for a time their occupation of throwing mud at each other for the more congenial pastime of pelting its followers. People who were disturbed about the matter ran for the doctor, called in the clergyman, or shouted for the police. The Press, dutifully fulfilling its mission of recording only that which (it imagines) the public is willing to hear, looked up at intervals, said "Spooks!" in a contemptuous voice—and returned to its regular pursuits. The pious members of the community wrote and spoke and sang of souls triumphant over death, of angels and ministering spirits, of the communion of saints; and when assured that all these things were absolutely and actually true, were inexpressibly shocked. The atheist and the materialist harangued derisively concerning the "new superstition," and, finding themselves supported by the applause of the pious, laughed sardonically. It was really an excellent joke that their old opponents should so unsuspiciously assist them in the work on which they were engaged, because that work boded no good to the old opponents! Now and again, however, it happened that some of the religious-minded, seeing a little further than the rest, became aware that there was a substantial reality behind the "new superstition," and not knowing exactly what else to do began to shout "Devils!" as lustily as they could, whereupon the materialists were moved to greater mirth than ever.—Extract from "Spiritualism; Its Ideas and Ideals," by DAVID GOW,

DO ANIMALS SURVIVE?

A REPLY TO DR. ELLIS T. POWELL.

By A. J. WOOD.

Let us admit at the outset that there is ample evidence that animals exist in the world of spirits. Whether they are the souls of the defunct, or owe their existence to other causes is a moot point. The evidence that they are the survival of once living animals is so far from being conclusive that even the spirits themselves are not all agreed on this point, and many of their statements show uncertainty of knowledge. Much more light is needed, therefore, before one can come to a definite conclusion; for, although not a matter of vital importance, it is one that is nevertheless of great interest.

The main difficulty in assuming animal immortality is to know where to draw the line. If, for example, we follow to their logical conclusion the observations of Lucius in "Rays and Reflections" (p. 415), in the same issue of *LIGHT* in which Dr. Powell's article appeared, that "all life is immortal," therefore "the life principle in animals is perpetuated," we shall not have very far to go before we are compelled to admit the whole animal and vegetable creation into the circle of immortality, because they possess life, and "all life," etc. This would be a *reductio ad absurdum* with a vengeance! What we require, if obtainable, is a definite or scientific principle of limitation, one which is theoretically sound and comprehensive enough to account for all forms of animal phenomena as seen in the world of spirits.

One thing we must specially guard against is the intrusion of sentiment or preconception into a matter which must be settled entirely on evidential or rational grounds. We certainly cannot limit, as some writers seem to do (probably through personal predilections) animal survival to horses and dogs, or cats; or we shall soon have the lovers of other strange pets up in arms against our exclusiveness. That is why I suggest (assuming survival for the moment) that a line must be drawn somewhere, not arbitrarily, but based on some well-defined principle of spiritual philosophy.

No writer on spiritual themes has had more to say about the souls of animals than Swedenborg, and probably very few people interested in this subject are acquainted with the many illuminating statements he has made concerning them, particularly in the passages I purpose quoting, which, however one may regard them, contain as lucid and cogent an argument as one could meet, and one which well deserves serious thought.

Speaking, first of all, about the different kinds of animals to be seen in the spirit world, he says:—

"There is such a resemblance between the animals which appear in that world and those in this, that they cannot at all be distinguished; and since they derive their existence from the affections of the angels of heaven, or from the lusts of the spirits of hell, it follows that natural affections and lusts are their souls, and that these being clothed with a body, are animals in a corresponding form."

The law or principle here indicated is rather strikingly illustrated in an incident recorded in the Vale Owen messages. It has reference to a sort of dream-vision which Mr. Vale Owen had of some place in the Dark Regions, where he saw "animals something like tigers and panthers and other wild animals of the feline tribe," and he asks the communicator, "What could animals have done to merit such a hell?" He is informed that "these animals have never been in the flesh, but that they are the creations of evil powers, which are able to bring them forth so far," and that they are "complete as they ever will be by the complement of the elements of the dark regions." In other words, they were spirit-world embodiments of the evil ones' own lusts or qualities in animal forms corresponding to, and objectively representing them. Christ did not call Herod a "fox," and certain other individuals "ravelling wolves," without some perception of the spiritual connection between them.

Let us now see what Swedenborg says with regard to the souls of animals, and in what respect they differ from those of men. He first of all explicitly states that the soul of beasts, regarded in itself, is spiritual (as is, of course, all life), but that it is of a lower or inferior degree, being what he terms natural only, whilst man's is both natural and spiritual; natural as to his purely animal nature, and spiritual as to his human. Thus man is born into two degrees of being, and animals into one only. But we will now let him speak for himself:—

"Man is spiritual, and at the same time natural; a beast, on the other hand, is not spiritual, but natural. Man possesses a will and an understanding. A beast has neither will nor understanding; but instead of the former it has affection, and instead of the latter, knowledge. With a beast, again, affection and knowledge make one, and cannot be separated; for its knowledge is limited to its affection, and its affection is according to its knowledge."

"And since the two faculties which are called knowledge and affection cannot, in the case of a beast, be sepa-

rated, therefore it is that a beast has been unable to destroy the order of its life, and is born into all the knowledge which belongs to its affection. The case is otherwise with man. His two faculties of life which are called understanding and will, can be separated; therefore it is that he had the power to destroy the order of his life, by thinking in opposition to his will, and by willing in opposition to his understanding. Hence it is that he is born into mere ignorance—that out of it he may be introduced into order through the various grades of knowledge by means of the understanding."

"No beast is capable of this, because its knowledge, not being derived from any understanding, is the knowledge which originates in affection—that affection which constitutes its soul. And since man has both a spiritual mind and a natural mind, the former being above the latter, and of such a nature that it has the capacity of contemplating and loving goods and truths in every degree, either in conjunction with the natural mind, or separately from it, it follows that his interiors, which belong to both minds, are capable of being elevated by the Lord to a conjunction with Himself; hence it is that every man lives forever."

"This is not the case with the beast; it does not rejoice in the possession of any spiritual mind; though it has a natural one; therefore it is that its interiors, which originate merely in knowledge and affection, cannot be elevated by the Lord, or conjoined with Him; and, therefore, it does not live after death."

No one who reads the above (and the argument is much abridged to save space) can fail to be struck by the great clearness and detail with which the fundamental difference between the animal and the human soul is described, nor its appeal to one's intuitive perception of its truth.

If what he says is correct—and we do not see how it can be disputed without placing man spiritually on the level of the beast, or of raising the animal to the level of man—then it must be evident that perhaps there are other and more rational grounds to account for the supposed survival of animal souls; grounds which would supply just that principle needed to settle finally this much-debated question. Let us see.

In the world of spirit, affection and thought have (as we know from much communicated matter) direct creative effects, so that it would be wholly in keeping with what we know of this law that some of the animals seen there (i.e., in the case of well-beloved pets) are the direct outcome of these creative forces in operation, and would naturally take on the appearance and characteristics with which the spirits were so familiar in earth life, thus giving rise to the idea that they were the souls of their once terrestrial counterparts. Earthly ties and affections naturally predominate in the early stages of novitiate spirits, and their environment, both animate and inanimate, would, of course, in obedience to the laws of the spiritual world, express their own internal qualities and represent them. Only as they advanced in knowledge and towards angelhood, would they become at all acquainted with the deeper causes underlying the phenomena external to them.

Such, in brief, is, we believe, the clue to this particular mystery of apparent animal survival. Indeed, we think it may be taken as a fundamental truth of spiritual philosophy that all the objective phenomena of that world have no existence apart from the thought and affections of the angels and spirits who inhabit it. This is explicitly taught by the Swedish seer, and may be inferred from many significant passages in the Vale Owen messages.

The life which once animated the terrestrial organism of the animal would, at death, become merged once more into the great ocean of life out of which it sprang, like the spirit flowers and other creations of the world of spirit, which fade away and disappear when the conditions governing their existence no longer operate.

THE LITTLE ILFORD DISTRESS FUND.—Mrs. Jamrach (11, Sheringham-avenue, E.12), president of the Little Ilford Society of Christian Spiritualists, desires to express the gratitude of the committee of the above fund for parcels of clothing received during the past month from the following kind donors: Mrs. Hudson (Huddersfield), Miss L. George, and Mr. V. M. M. Hunter (Banstead).

ANIMAL VIRTUES.—In the "Sunday Illustrated" of July 10th, 1921, Mr. Horatio Bottomley has an article on "Do Animals Live After Death?" from which we take the following quotation: "What about Love and Loyalty—two of the finest traits in human nature? As I asked in a recent article, did you ever know a dog pretend to like a person; and that adds Sincerity to his nature. And Courage—what dog (and the dog is typical of the higher animal world) will not fight in defence of his master—even to the death! And Obedience and Discipline, and a full sense of wrong-doing. They are all there. And I am not sure that one writer puts it too high when he says: 'It may be doubted whether any woman even has ever achieved a higher level of self-sacrificing devotion than has been found in some dogs, or any man more courage than that of the small tom-tit, who will fearlessly attack a human being a thousand times his own size!'"

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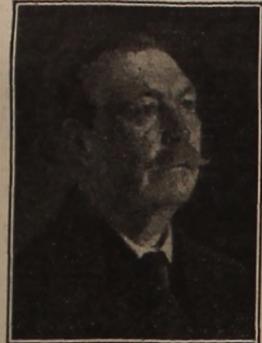
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Let us admit at the outset that there is ample evidence that animals exist in the world of spirits. Whether they are the souls of the defunct, or owe their existence to other causes is a moot point. The evidence that they are the survival of once living animals is so far from being conclusive that even the spirits themselves are not all agreed on this point, and many of their statements show uncertainty of knowledge. Much more light is needed, therefore, before one can come to a definite conclusion; for, although not a matter of vital importance, it is one that is nevertheless of great interest.

The main difficulty in assuming animal immortality is to know where to draw the line. If, for example, we follow to their logical conclusion the observations of Lucius in "Rays and Reflections" (p. 415), in the same issue of *Light* in which Dr. Powell's article appeared, that "all life is immortal," therefore "the life principle in animals is perpetuated," we shall not have very far to go before we are compelled to admit the whole animal and vegetable creation into the circle of immortality, because they possess life, and "all life," etc. This would be a *reductio ad absurdum* with a vengeance! What we require, if obtainable, is a definite or scientific principle of limitation, one which is theoretically sound and comprehensive enough to account for all forms of animal phenomena as seen in the world of spirits.

One thing we must specially guard against is the intrusion of sentiment or preconception into a matter which must be settled entirely on evidential or rational grounds. We certainly cannot limit, as some writers seem to do (probably through personal predilections) animal survival to horses and dogs, or cats; or we shall soon have the lovers of other strange pets up in arms against our exclusiveness. That is why I suggest (assuming survival for the moment) that a line must be drawn somewhere, not arbitrarily, but based on some well-defined principle of spiritual philosophy.

No writer on spiritual themes has had more to say about the souls of animals than Swedenborg, and probably very few people interested in this subject are acquainted with the many illuminating statements he has made concerning them, particularly in the passages I purpose quoting, which, however one may regard them, contain as lucid and cogent an argument as one could meet, and one which well deserves serious thought.

Speaking, first of all, about the different kinds of animals to be seen in the spirit world, he says:—

"There is such a resemblance between the animals which appear in that world and those in this, that they cannot at all be distinguished; and since they derive their existence from the affections of the angels of heaven, or from the lusts of the spirits of hell, it follows that natural affections and lusts are their souls, and that these being clothed with a body, are animals in a corresponding form."

The law or principle here indicated is rather strikingly illustrated in an incident recorded in the Vale Owen messages. It has reference to a sort of dream-vision which Mr. Vale Owen had of some place in the Dark Regions, where he saw "animals something like tigers and panthers and other wild animals of the feline tribe," and he asks the communicator, "What could animals have done to merit such a hell?" He is informed that "these animals have never been in the flesh, but that they are the creations of evil powers, which are able to bring them forth so far," and that they are "complete as they ever will be by the complement of the elements of the dark regions." In other words, they were spirit-world embodiments of the evil ones' own lusts or qualities in animal forms corresponding to, and objectively representing them. Christ did not call Herod a "fox," and certain other individuals "ravelling wolves," without some perception of the spiritual connection between them.

Let us now see what Swedenborg says with regard to the souls of animals, and in what respect they differ from those of men. He first of all explicitly states that the soul of beasts, regarded in itself, is spiritual (as is, of course, all life), but that it is of a lower or inferior degree, being what he terms natural only, whilst man's is both natural and spiritual; natural as to his purely animal nature, and spiritual as to his human. Thus man is born into two degrees of being, and animals into one only. But we will now let him speak for himself:—

"Man is spiritual, and at the same time natural; a beast, on the other hand, is not spiritual, but natural. Man possesses a will and an understanding. A beast has neither will nor understanding; but instead of the former it has affection, and instead of the latter, knowledge. With a beast, again, affection and knowledge make one, and cannot be separated; for its knowledge is limited to its affection, and its affection is according to its knowledge."

"And since the two faculties which are called knowledge and affection cannot, in the case of a beast, be sepa-

rated, therefore it is that a beast has been unable to destroy the order of its life, and is born into all the knowledge which belongs to its affection. The case is otherwise with man. His two faculties of life which are called understanding and will, can be separated; therefore it is that he had the power to destroy the order of his life, by thinking in opposition to his will, and by willing in opposition to his understanding. Hence it is that he is born into mere ignorance—that out of it he may be introduced into order through the various grades of knowledge by means of the understanding.

"No beast is capable of this, because its knowledge, not being derived from any understanding, is the knowledge which originates in affection—that affection which constitutes its soul. And since man has both a spiritual mind and a natural mind, the former being above the latter, and of such a nature that it has the capacity of contemplating and loving goods and truths in every degree, either in conjunction with the natural mind, or separately from it, it follows that his interiors, which belong to both minds, are capable of being elevated by the Lord to a conjunction with Himself; hence it is that every man lives forever."

"This is not the case with the beast; it does not rejoice in the possession of any spiritual mind; though it has a natural one; therefore it is that its interiors, which originate merely in knowledge and affection, cannot be elevated by the Lord, or conjoined with Him; and, therefore, it does not live after death."

No one who reads the above (and the argument is much abridged to save space) can fail to be struck by the great clearness and detail with which the fundamental difference between the animal and the human soul is described, nor its appeal to one's intuitive perception of its truth.

If what he says is correct—and we do not see how it can be disputed without placing man spiritually on the level of the beast, or of raising the animal to the level of man—then it must be evident that perhaps there are other and more rational grounds to account for the supposed survival of animal souls; grounds which would supply just that principle needed to settle finally this much-debated question. Let us see.

In the world of spirit, affection and thought have (as we know from much communicated matter) direct creative effects, so that it would be wholly in keeping with what we know of this law that some of the animals seen there (i.e., in the case of well-beloved pets) are the direct outcome of these creative forces in operation, and would naturally take on the appearance and characteristics with which the spirits were so familiar in earth life, thus giving rise to the idea that they were the souls of their once terrestrial counterparts. Earthly ties and affections naturally predominate in the early stages of novitiate spirits, and their environment, both animate and inanimate, would, of course, in obedience to the laws of the spiritual world, express their own internal qualities and represent them. Only as they advanced in knowledge and towards angelhood, would they become at all acquainted with the deeper causes underlying the phenomena external to them.

Such, in brief, is, we believe, the clue to this particular mystery of apparent animal survival. Indeed, we think it may be taken as a fundamental truth of spiritual philosophy that all the objective phenomena of that world have no existence apart from the thought and affections of the angels and spirits who inhabit it. This is explicitly taught by the Swedish seer, and may be inferred from many significant passages in the Vale Owen messages.

The life which once animated the terrestrial organism of the animal would, at death, become merged once more into the great ocean of life out of which it sprang, like the spirit flowers and other creations of the world of spirit, which fade away and disappear when the conditions governing their existence no longer operate.

THE LITTLE ILFORD DISTRESS FUND.—Mrs. Jamrach (11, Sheringham-avenue, E.12), president of the Little Ilford Society of Christian Spiritualists, desires to express the gratitude of the committee of the above fund for parcels of clothing received during the past month from the following kind donors: Mrs. Hudson (Huddersfield), Miss L. George, and Mr. V. M. M. Hunter (Banstead).

ANIMAL VIRTUES.—In the "Sunday Illustrated" of July 10th, 1921, Mr. Horatio Bottomley has an article on "Do Animals Live After Death?" from which we take the following quotation: "What about Love and Loyalty—two of the finest traits in human nature? As I asked in a recent article, did you ever know a dog pretend to like a person; and that adds Sincerity to his nature. And Courage—what dog (and the dog is typical of the higher animal world) will not fight in defence of his master—even to the death! And Obedience and Discipline, and a full sense of wrong-doing. They are all there. And I am not sure that one writer puts it too high when he says: 'It may be doubted whether any woman even has ever achieved a higher level of self-sacrificing devotion than has been found in some dogs, or any man more courage than that of the small tom-tit, who will fearlessly attack a human being a thousand times his own size.'"

GHOSTS WITH A PURPOSE.

BY MRS. F. E. LEANING.

In the old morality play of "Everyman," when the summons of Death to be answered in three days' time has been delivered, and the hero finds himself forsaken by kinsman and friend, he betakes himself to Goodes (or Property), and Goodes laughs him to scorn for the fantastic hope of finding in such a source any help or succour in his extremity. But though earthly possessions cannot of themselves avail us anything when we have gone hence, yet even on the other side of the veil we sometimes find the care for them of sufficient weight to bring back the possessor. If he does not return, like Marley, dragging an actual chain of cash-boxes and keys, he has usually at least one definite errand connected with money or property. We need not take all such stories too seriously. They provide a silver lining, so to speak, to the real business of psychic research, and it may interest the student of human nature, if not the psychologist, to notice how persistently in a certain legendary type of ghost story the idea of buried treasure recurs. The love of money in the living is clearly the thing most in evidence here, but at one time it seems to have been considered almost a necessary justification for a "revenant."

In "Ghosts Before the Law," Lang gives an account of long-drawn-out legal proceedings in France arising from such a vision, and carried as far as the torture of the unfortunate ghost-seer, and various other persons implicated. We have also on English ground of about the same period an account of the "spectrum" of an aged gentleman who appeared to a serving man named Francis Fey, in Devonshire, to desire him to see several legacies paid, which had not been disposed in accordance with his testament (or will). One of these was of twenty shillings to a gentlewoman, his sister, who refused it on the ground that coming in this way, it came from the Devil; but on its being offered her in the form of a ring, she accepted. This case, originally given in Richard Bovet's "Pandemonium," was complicated by some rather violent poltergeist phenomena, but that is exceptional.

The story of Sir Thomas Erskine, afterwards Lord High Chancellor, as related by himself, is sober enough. "I had been," he says, "for some time absent from Scotland. On the morning of my arrival in Edinburgh, as I was coming out from a book shop, I met our old family butler. 'Eh! old boy,' I said, 'what brings you here?' " In reply he was told that the steward had withheld some payment due at the last settlement, and was appealed to to use his authority. Turning for an instant, the old man had disappeared, and it was not till later that Sir Thomas learned from the widow that he had been dead some months, but had told her on his deathbed that "when Master Tom returned, he would see her righted." Of course, it was so. Another story, also resting on the authority of a famous lawyer, is that of Sir George Mackenzie, Lord Advocate for Scotland at the time of the Restoration. The ghost in this case was not recognised, as he was the great-grandfather of a certain claimant, whose case was pending in London, and who won it by means of the information thus supplied. This information concerned the whereabouts of missing title-deeds concealed in an old double-bottomed oak chest, in an attic, long forgotten and disused. This ghost appeared in broad daylight, like the last, in Leith Walk, Edinburgh; for, however rich in psychic associations ancient and modern England may be, in her abbeys and halls, her inns and forestways, yet the "Land of brown heath and shaggy wood, Land of the mountain and the flood," is not a whit behind in her contribution to the same.

This last story is closely paralleled by one in Defoe's "History and Reality of Apparitions." In this the Rev. Dr. Scott, an eminent divine, seated

ALONE IN HIS LIBRARY,

in a house in Broad-street, was suddenly aware of "a grave elderly gentleman in a black velvet gown and a long wig," who made his appearance in an elbow chair opposite the learned man, and looked upon him with a pleased countenance. His percipient was at first anxious to escape from the room, but with some trouble the urbane visitor soothed and reassured him, and then told him that his (the ghost's) grandson was likely to be legally ousted from his inheritance unless the (as usual) missing deeds were forthcoming. Dr. Scott was then given instructions, and enjoined to seek the young man out at a certain address, and on doing so, found himself favourably received, and conducted over the house. Here he recognised in the lumber-room the chest, the rusty key which would not turn, and so on, but on the lock being forced, and the false bottom raised, there lay the all-important parchment!

There may be many such chests in great houses, containing family muniments and objects of value. Happy are they that have the appropriate tales, and we may take the discovery of the jewelled heirlooms of Powis Castle as a typical story linking up the old treasure-finding ghost with the better-authenticated modern instances. Here a good Methodist spinster, Gwen Morgan, was chosen as the subject of the manifestation. She was accommodated temporarily, in the absence of the family, in a stately and gloomy, but firelit, chamber, which unknown to her was the "haunted

room"; and here, when engaged in her devotions, the domestic ghost duly made his appearance, beckoning her to follow him. The story goes that he did not confine himself to merely pointing or even speaking, but "bent down and tore up a board in the floor," revealing a box with an iron handle. This proved, on being sent to the head of the house, to contain family jewels, placed there for safety at the change from the Stuart to the Hanoverian dynasty. The present Earl of Powis does not commit himself to the truth of the story, but there is evidence at least of Gwen having lived, and given the account to the biographer of John Wesley.

It may be observed of the whole class of stories of this kind that though they concern this world's goods, which can have no value at all to the person out of the body, yet they have an entirely reasonable motive for their occurrence, in the giving of information which cannot otherwise be provided, or which has never been in anyone else's possession. It is not primarily for themselves but for closely related surviving friends that the effort is made, and the benefit obtained, and this is more apparent than ever in what, without disparagement, we may call

HUMBLE INSTANCES,

than with the great. It is of more consequence to the poor widow that she should have bread than to the Earl that he should have estates. And, as in the case of Lord Erskine's butler, the poor man watches the grief of his lonely partner or his friendless child with the greater pain that they suffer daily hardships and privations in addition to their bereavement. Sometimes, indeed, the bereavement is the lesser evil of the two. It was thus in a case given by Miss Middleton, of a Lincolnshire farmer at Mavis Enderby, who had buried some money under the grandfather clock in the kitchen, but died without telling his family of it, and possibly not without a malicious anticipation of their disappointment. He had been, says the story, a wicked old man, and very exacting with his farm hands. No one regretted him much, and his wife and son were left facing a hard struggle to make both ends meet. Haunting ensued. One night when all were out, except a young waggoner sitting by the light of the peat fire and a solitary candle, he managed to make himself visible and draw attention to the clock, which was moved out of its place, and the hoard discovered, two years after his death. After this, there was peace in both worlds, and plenty in this.

The next case is fully corroborated, and concerns a still poorer man, Michael Conley, who died suddenly at a distance from home. His ragged shirt, along with the rest of his (very dirty) clothes, was thrown into an outhouse, but he contrived to inform his daughter during a swoon that in there was some money, sewn up in a pocket made from a piece of her own old red dress. This latter case is given in detail in the "Proceedings," S.P.R., VIII., 200, the unusual feature in it being the communication of knowledge to a person neither awake nor asleep, but unconscious. In the other case there was also something distinctive, for the figure did not speak, but moved across to an inner room, of which it held the door on being followed, but naturally the room was empty when examined almost immediately after. All examples of lost and missing articles being discovered in this way carry their own corroboration with them. Dante's indication of his MS., Mr. Rutherford's dream of the receipt for arrears of teind, the story of Swedenborg and the Lost Receipt, will probably occur to most, and there are numerous other similar, but less well-known, cases. Dream communications naturally involve a much lower expenditure of psychic force, and are often made use of. It is easier for us so to pass into the unseen world and be told something, than for the discarnate to come again into the earth conditions; the difficulty lies then in bringing back a clear impression, which involves an effect on the physical brain, and it is only where some degree of sensitiveness has been developed that this is possible. On the other hand there is often a predisposing cause in the form of pressing anxiety or desire on the part of the living, but the response to that desire, which it should be remembered is always a definitely directed force, does not come as a rule until all the other resources at our disposal have been found wanting. This is in accordance with the law of the heavenly economy that there must be asking, seeking, and so to speak, knocking, before there is receiving of any kind of help.

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In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:-

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THE LIFE OF D. D. HOME.

"The most marvellous missionary of modern times" is one of the descriptions that has been given of D. D. Home, a new edition of whose Life* has just been issued. Sir Arthur Conan Doyle has slightly abridged and written an introduction to this reprint of a very fine book issued in 1888. He says: "I have felt it an honour to be allowed to edit this new edition of the Life of D. D. Home. The book is so vital that it went much against the grain to excise any part of it, but our first task is to make it easy for the public to get the information which they need, and in its original form the book was a little difficult on account of occasional redundancy and repetition. This I have endeavoured to correct, but I foresee the time when the full text will be restored, and I censured for having tampered with what is a very valuable record." It is, indeed, an important record of extraordinary happenings in the life of one of the world's greatest mediums. Mr. Home himself gave an excellent account of his work in his two books, "Incidents in My Life" (First and Second Series), but in the present volume his wife has added greatly to this narrative by supplying often the missing names which Home suppressed out of deference to the wishes of his sitters. But even these records give only a slight idea of his activities. His wife says:

"Home never wrote down an account of a séance, but left it to others to speak; and when from fear of the world or fear of ridicule they preferred to remain silent, he acquiesced in their silence with the easy good nature that characterised him. His mission, as he understood it, was to convince people of the facts. If they were bold and honest enough afterwards to declare what they had witnessed, that was as it should be; if they kept silence, it was their affair, not his. Almost any other man in his place would have laboured to accumulate all the names and data possible; not perhaps for publication in his lifetime, but at any rate that the full story of his life might be told when he had quitted earth. Home collected nothing published in his two volumes of 'Incidents' such séances as friends chose to give him, or had already made public, and let the memory of the rest perish, many of them more remarkable than those given to the world."

It has been said that Home made Spiritualism fashionable. Certainly his mediumistic gifts brought a knowledge of its phenomena into circles hitherto unaware of these things. He mixed among crowned heads, and was well known to many of the aristocracy. One result was that the phenomena were attested by those whose good faith could not be questioned. Among the manifestations were levitation, handling of live coals, raps, tilting and alteration in the weight of objects, and the appearance of hands that plucked flowers and when grasped melted away. There were also many excellent cases of established identity.

Mr. Home arrived in England from America in April, 1855, and soon requests for seances poured in. Among the early sitters were Lord Brougham and Sir David Brewster. The Earl of Dunraven and Viscount Adare attended remarkable seances with him, which they described. Many witnesses recorded the appearance in the presence of Home of a hand which ended at the wrist. Mr. Burr, editor of the "Hartford Times," adds in the present volume these further particulars to the story related (without name) in "Incidents in My Life":—

The hand—white as marble, and not visibly attached to any arm—reached out to my hand, and shook hands with me; a hearty human shake. Then the hand sought to withdraw from mine. I would not let it. Then it pulled to get away, with a good deal of strength. But I held it firmly, resolved to see what it was. . . . When the hand found it could not get away, it held itself up to me for examination, turned itself over and back, shut up its fingers and opened them; let me examine the finger nails, the joints, the creases. It was a perfect human hand, but white as snow, and ended at the wrist. I was not satisfied with the sense of sight to prove this—I wanted the concurrent testimony of other senses; and I swung my hand and arm up and down, where the arm belonging to this hand should have been, had it been of flesh and bone, but no arm was there. Even then I was not satisfied. Turning this strange hand palm towards me, I pushed my right forefinger entirely through the palm till it came out, an inch or more, visibly, from the back of the hand. In other words, I pushed my finger clear through the mysterious hand. When I withdrew it the place closed up, much as a piece of putty would close under such circumstances—leaving a visible mark or scar where the wound was, but not a hole. While I was still looking at it the hand vanished, quick as a lightning-flash. It was gone.

When this book was first reviewed in *Light* (June 16th, 1888) it was pointed out that perhaps no medium had so consistently produced phenomena under the best conditions as Home had done. It was also remarked that his willing-

ness to aid such experiments as those of Sir William (then Mr.) Crookes, and the fact that he was not open to employment by the public at so much a head, made him of unique importance to the scientific investigator. In New York Home met, among other distinguished Americans, Professor Hare, the eminent chemist, Professor Mapes, noted for his researches in connection with the application of chemistry to agriculture, and Judge Edmonds, of the United States Supreme Court. All three investigated the phenomena occurring in Home's presence, and became fully satisfied not only of their genuineness, but of their spiritual origin. Hundreds of other instances might be quoted in proof of Home's missionary efforts. It is worth remembering, and it is recorded by his wife in the present book, that Home went much among the poorer classes in New York exhibiting his wonderful powers to them in free séances.

Such was the type of man of whom Sir Arthur Conan Doyle says: "He came as one of the first missionaries . . . to do away with the awful mystery of death, to found religion on positive knowledge, and to break down dense materialism. He devoted his life to this end . . . he left a trail of religious conviction and of human consolation behind him . . . he was admirable in every relation of life."

We can cordially recommend this new edition, though it may be regretted that it had to be published at a relatively high price, and also that the index which appeared in the earlier edition has been omitted.

L. C.

RAYS AND REFLECTIONS.

Mr. Algernon Blackwood is represented in the July issue of "Pearson's Magazine" by a pleasant little story, "The Olive." It is a dream-fantasy in which a Pagan revel of the ancient world and a love story of to-day are blended with fine craftsmanship. Mr. Blackwood's marvellous fund of occult lore appeared to be mainly devoted to the romance of the subject, but as long as the romantic element appears frankly as fiction and does not masquerade as fact for the misleading of the over-credulous we have no reason to complain.

The militant activities of the Rev. Walter Wynn are bringing him great publicity in the South African newspapers, in which his psychic photographs are exciting strong controversy, one of his attackers challenging him to produce other examples under test conditions. This particular correspondent, and doubtless others, are evidently unaware of the necessity for a photographic medium, in such experiments.

I have been listening to fresh complaints concerning the term Spiritualism, which, unlike the rose, by any other name would probably smell sweeter. I recall the strong objection felt by Admiral Usborne Moore to the word, an objection, however, in which Sir Alfred Turner did not share. He was for sticking to the term and living down its unpleasant associations. It reminds me of the man who went about in a shabby hat, explaining that it was a profitable habit—it kept away his false friends! After all, a person may be—as many are—assured of all the facts of Spiritualism without wearing the label.

The words "medium" and "movement" are also objected to; but it is difficult to find precise synonyms. Personally I have no special objection to these terms. They are less offensive than some of the jargon used by those who have made a cult of the subject. I find the term "contacting" particularly odious as tending to pollute the well of English, pure and undefiled. One of my friends, a purist in literature, used to rage against such a word as "harmonial." But these things, after all, are trifles, which I suppose is why so much attention is directed to them. The gnat is often more exasperating than the savage dog.

I learn that the late Dr. Crawford's last book, "The Psychic Structures at the Goligher Circle," is having a steady sale, and the subject of ectoplasm or plasma is receiving great attention in scientific circles. It is freely predicted that some remarkable discoveries concerning the true nature of matter will grow out of it, and it certainly affords some side-lights on the mysteries of the ether.

Even reincarnationists smile at some of the queer perversions of their doctrine. "I was a King in Babylon, and you were a Christian slave" seems to be the "note" of a good deal of it. When a man tells you that he was Pharaoh and that you were his chief baker, there is only one thing to do and that is to laugh. It is wasting valuable brain tissue to show annoyance at drolleries of this kind.

* "D. D. Home: His Life and Mission," by Mme. Dunglas Home, edited by Sir A. Conan Doyle. Kegan Paul, and "Two Worlds" Publishing Co., Ltd. (9/- net).

LIGHT,
5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,
W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

THE WHOLE TRUTH.

A BIRD'S-EYE VIEW OF A GREAT FIELD.

Comprehensive views of any great subject are rare, and this is not to be wondered at. The minds that can take in every aspect of a question and balance all the points *pro* and *con* against each other are few. So in this matter of the evidences of Spiritualism it is noticeable that many persons base their judgments on some particular class of evidences, and their views are often absurdly limited. Thus we have heard of people so ignorant of the whole matter that they seem to have an impression that Spiritualism is a new idea or invention, the discovery of Sir Oliver Lodge or Sir A. Conan Doyle. Others who have gone a little beyond this very elementary stage find all their conceptions (or misconceptions) on physical manifestations, and are eloquent on the subject of fraud and trickery, but entirely innocent of any acquaintance with the psychology that is in some cases at work in the matter—a question familiar to every educated Spiritualist.

We see that a Rationalistic journal which has grown impatient of the idea that Spiritualism is "all fraud," and sharply rebukes the critics of Spiritualism who rely upon this ancient and exploded fallacy, expresses its own view of the matter, *viz.*, that Spiritualism is exactly on a level with animism, involving the consideration of insanity, epilepsy and abnormal mental states. Here we have another sectional view, the fallacy of which is obvious to any person who has surveyed the whole territory. Its partiality is the more evident when we remember that we have at least as much evidence of insanity, epilepsy or abnormal mental states amongst the opponents of Spiritualism as amongst its followers—vastly more, in fact.

Just as some scientists are getting themselves terribly involved with the Absolute so that their "relativities" are thrown out of gear, so in this subject of ours we find people looking for pure, absolute undiluted truth—something in the nature of miracle—to convince them. They will never get it. The exact truth about anything—except perhaps mathematics—is beyond us. Anything, however pure, that comes into the realm of human thinking must necessarily collect a certain proportion of human errors and misdirections.

Let us be very brief in summarising our conclusions, disregarding a vast amount of evidence of the interior reality of Spiritualism coming down to us all through the ages.

There is in Spiritualistic manifestations a proportion of fallacy and unconscious fraud (we set aside actual fraud because that does not belong to the evidences); and an admixture of pathology arising out of abnormal mental states. There are mistakes, misconceptions, absurdities of all kinds coming out, usually on the psychological side of the subject. All this we not only admit, but affirm. We are quite familiar with instances of all the things mentioned. It is part of the truth about the subject, and in this matter we are sticklers for the whole truth and nothing but the truth, and not simply a part of it, whether it supports our case or not. We are in the position of those who say that

the Spiritualistic explanation is the only one that covers the whole ground, and that if we can find a better one we will adopt it.

It has more than once fallen to us to deal with persons who have been firmly convinced of the truth of Spiritualism on evidences which we had to tell them were very flimsy ones. Such evidences would not have proved the matter to us. But of course we were always able to add that although their premisses were very weak or fallacious, their conclusions were quite correct!

The essence of the matter, we think, lies in this consideration: The interior realities of Spiritualism appeal to the intuitions of the spiritually-awakened who, usually, need no external evidences or intellectual demonstrations. They *know* it is true. To them it is one of those things which are most true because they are, or appear to be, utterly beyond proof. But these interior assurances are of very little use to the world because they cannot be demonstrated or passed on. They are incommunicable, and the special privilege of the few. We are living in days when the demand is for intellectual demonstration. And that is where all our difficulties come in, and why, in that aspect, we have to handle something almost infinitely complex and abounding in perplexities. That is not because the subject is really a complicated one—for truth, we are told, is always simple. It is really due to the lack of ability to *think clearly*. Minds have been perverted for centuries with erroneous teachings, and brains have been soddened or poisoned with the results of unnatural living.

We are working towards a clear intellectual demonstration of the truth of human survival. That is the goal we have to attain. The truth has to be made accessible to the intellect as well as to the intuitions. It can be done; it has been done, but not yet in a form which the general mind can compass. We have, as Dr. Geikie Cobb put it, to make the life after death part of the folk-consciousness, for truth must be as much a part of actual life as of the life of thought.

We survey the field widely, and are content. Whatever else goes down the truth will come uppermost. We who realise that the reason in us is part of a greater Reason enfolding us have "found our feet," and can rest tranquil within, however much we may have to struggle against the pressure of external things, those complications of the material life which distort and sophisticate the simplest truths. For, as we have said before, some things are too simple to be easily understood, and the process of thinking the world into intelligibility is of the hardest. It can only be done by taking a comprehensive survey of the whole field, and so reaching, by a long, circuitous route, the position at once attained by that ideal of the great Spiritual Teacher—the child-like mind. That is the true state—*child-likeness*. It is a rare stage. We are more accustomed to the merely *childish*.

THE LATE SIR GEORGE KEKEWICH.

The death of Sir George William Kekewich, K.C.B., which occurred at Hove on Tuesday, the 5th inst., in his eightieth year, has been fully noticed in the Press, with details of his remarkable career as lawyer, politician, and educationalist. He was secretary of the Education Department from 1890 to 1900, when his strong views as a reformer and his keen sympathy with the teachers brought him into great prominence. That is the only note I make concerning him here in his public capacity. For the rest, I wish to pay a tribute to him on behalf of *Light*, of which he was a reader, and to which he contributed at least one article on psychic questions. He was not an avowed Spiritualist, but had gained conviction of the reality of clairvoyance, and took an interest in general psychic inquiry. I came to know him well enough to feel for him a warm regard. His personal and social sympathies were marked features of his character, and *Light* bids him farewell with regret and cordial goodwill, wishing him a rich and happy harvest of his labours in mortal life. D. G.

THE EDITOR will be absent during the next fortnight on holiday. Personal correspondence will be dealt with by him on his return.

FROM THE LIGHTHOUSE WINDOW.

The extracts from Sir Arthur Conan Doyle's forthcoming book, "Wanderings of a Spiritualist," which have been appearing in the "Weekly Dispatch," were concluded in last Sunday's issue (July 10th). Sir Arthur tells how in Paris he gave an exhibition of his psychic slides before a small but distinguished audience of men of science.

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Sir Arthur, describing this occasion, says: "Richet told me afterwards that he was deeply interested by the photographs, and when I noted the wonder and awe with which he treated them—he, the best-known physiologist in the world—and compared it with the attitude of some of the lay Press, it seemed a good example of the humility of wisdom and the arrogance of ignorance."

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After speaking of the remarkable experiments which Dr. Geley has been conducting in Paris at the Institut Metapsychique in obtaining plaster casts of a materialised hand, Sir Arthur says: "What can any sceptic have to say to an experiment like that save to ignore it and drag us back with wearisome iteration to some real or imaginary scandal of the past?"

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The death is announced, in his eighty-first year, of Mr. John Lobb, a prominent worker in the Spiritualist movement of earlier days. He wrote "Talks with the Dead" and "The Busy Life Beyond Death."

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Mr. George Garscadden, of Glasgow, on his recent visit to London, had to answer many inquiries regarding his Psychophone, by means of which the Direct Voice coming from a locked box is heard through telephone receivers held by the sitters. One well-known Spiritualist, who is an electrician, has arranged to make an instrument and to conduct experiments.

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Mr. Garscadden, it is interesting to note, has a wireless receiving plant, and through it he has received what purport to be spirit messages.

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Mr. and Mrs. Percy Street are enjoying a holiday in Madeira. On Sunday last the services at the Reading Spiritual Mission were taken by Mr. H. W. Engholm.

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Lady Barrett, M.D., addressed a gathering of mothers at the Central Hall, Westminster, on July 9th, in connection with the National Baby Week Exhibition. She urged the need of communal kitchens, communal laundries, and a half-holiday a week.

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The welfare of "our dumb friends" the animals was the subject of a public meeting at the Steinway Hall on Thursday evening, the 7th inst., when the Duchess of Hamilton presided and the meeting was addressed by the Rev. B. G. Bourchier, Dr. H. Fergie Woods and Miss Lind-af-Hageby, who all protested against the cruelties of vivisection.

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The "Weekly Dispatch," referring to the series of articles by the Rev. G. Vale Owen, which, as we have already announced, are to start in that journal on Sunday next (July 17th), says, "Mr. Vale Owen has the gift of clear and simple exposition, as well as intimate knowledge of the subject derived from personal experience and wide study of the investigations undertaken by others. He will explain, with all the necessary facts but avoiding cumbersome detail, the various phenomena by which recent discoveries regarding Life After Death have been obtained."

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This explanation is added: "The articles now contributed, it will be understood, are not messages he has received but set forth his personal views and experiences. He is still at Orford, Lancashire, busied as vicar with the affairs of his parish; but so many questions have arisen out of the remarkable revelations for which he was the vehicle, and so widespread is the desire for fuller information on the many branches of psychic research, that he has consented to try to explain as clearly and plainly as is possible the present state of knowledge regarding the After-Life and the links between it and our world to-day."

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Mr. Alfred Long, an invalided ex-service man, of Churchyard Farm, Kingston, Taunton, Somerset, has discovered that he possesses the power of water-finding. To a "Daily Mail" reporter he said: "About three months ago there was some talk here about the need of finding water, and I thought of trying if I had any divining power. Taking an ordinary stick from the wood stack, I discovered to my great astonishment that over a certain spot in the yard it nearly twisted out of my hand."

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Mr. Long added that he had found water in a field for the vicar, and this was corroborated by witnesses. In the presence of the "Daily Mail" reporter tests were made by both Mr. Long and his daughter. Over a spot where there is water forked sticks taken from the wood pile vibrated in their hands, and even when the wrists were held firmly the movement continued. The girl hopes one day to become a professional diviner.

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Exorcism, sooth-saying and dream-reading are rife in the industrial districts of South Wales, according to Dr. W. J. Lewis, medical officer of health, in his annual report. People, he says, are living in a continuous mild trepidation because of prognostications that would excite a smile in a savage. He adds: "Sports and spirits are usurping the place of purpose in our lives." The hot weather may be responsible for the doctor's wholesale condemnation, but at least the spirits are in good company with the sports.

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It is interesting to notice that Professor Bickerton (of New Zealand), president of the London Astronomical Society, whose name is well known to readers of *LIGHT*, has been interviewed by the "Daily Mail" in regard to the mirage now to be observed in the neighbourhood of Admiralty Arch.

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"Do Animals Live After Death?" is the title of an article by Mr. Bottomley in "Sunday Illustrated" (July 10th). He answers, "Of course they do. Why shouldn't they?" It is an article which will delight all animal lovers.

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Yorkshire will have to look to its fairy laurels, for Canada seems likely to claim pre-eminence. The special correspondent of the "Daily Mail" at Montreal quotes the statement of Mr. Taylor, a Vancouver student of the occult, who declares that there are fairies in many parts of Canada, British Columbia having a larger sprite population than other provinces. Several settlements or colonies of elves, he says, are of a beautiful silvery green colour, and each colony differs from others in its degrees of restlessness.

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A bright blue tribe of fairies has been observed, Mr. Taylor says, in the Chilliwack Valley, 80 miles from Vancouver. Their activities extend over a considerable stretch of territory. There are fields where they can be seen in the twilight, dancing among tendrils of trailing plants.

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The editors of the book, "The Nurseries of Heaven" (issued last year by the Rev. G. Vale Owen and Miss H. A. Dallas) stated at the outset that they proposed to hand over any royalty that might accrue by the sales to the fund for the benefit of the children of blinded soldiers and sailors. We are informed that they had much pleasure in forwarding £10 1s. 9d. last month, being the amount of the first royalty paid to them.

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The W. T. Stead messages, which recently appeared in the "Weekly Dispatch," are shortly to be issued in book form by Stead's Publishing House. The volume (which will be edited by Miss Estelle Stead) will contain, in addition to a psychic photograph of Mr. Stead, a symposium of opinions from Sir Oliver Lodge, Dr. Ellis T. Powell, Rev. G. Vale Owen, Mr. David Gow, Miss Katharine Bates, Miss Lind-af-Hageby, and Miss Felicia R. Scatcherd. The book will be entitled "Communication with the Next World: The Right and the Wrong Methods."

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It is interesting to recall that Mr. Sinnett took a great interest in Psychic Photography. In his book, "Nature's Mysteries," he offers this explanation of the process involved in securing such portraits: "The spirit or astral entity who wants to get himself photographed—and nobody ever yet photographed a spirit who did not want to have his portrait taken—has to suffuse his astral body with matter of a somewhat different kind, in order that its shape and appearance may become visible to the plate. The matter in question is spoken of by students of occultism as 'etheric,' and it exists, though unseen by the eye, in the constitution of every human being. From the constitution it is very easily withdrawn by astral spirits who want to borrow it, and susceptibility to that sort of treatment is one of the attributes that go to constitute a medium."

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But this clearly cannot be the whole explanation, for if it were, materialising mediums, who excel all others in extruding ectoplasm, would make excellent psychic photographers, and we know that they do not. They cannot produce a single "extra." We are on a more promising field of research if we examine the statement made by Thomas Slaney Wilmot, who says in his book, "Gleams of Light and Glimpses Through the Rift," and also in his "Twenty Photographs of the Risen Dead"—both very rare works—that it is those possessing a white and luminous aura who have the qualities requisite for taking psychic photographs. Mr. Hope and Mrs. Buxton, whose opinion should be of value in a matter of this kind, agree, we understand, with this view.

PARAFFIN WAX MOULDS OF MATERIALISATIONS.

By STANLEY DE BRATH, M.Inst.C.E.

One by one all the physical phenomena which have been testified to by Spiritualists during many years of obloquy and contempt, receive confirmation by the careful experiments of scientific men of high standing. It will be interesting to see what ingenious "explanation" Messrs. Clodd and McCabe will find to discredit the latest series of experiments conducted in Paris by Professor Charles Richet, Dr. Geley, and Count Potocki, acting together in committee.

The detail of these experiments is given in the fifth issue of the "Revue Metapsychique," being the Bulletin of the International Metapsychique Institute for June of this year.

It will be remembered that Professor Aksakoff gives in his book, "Animisme et Spiritualisme," an account of the moulding in paraffin wax of materialised hands, which, when withdrawn by dematerialisation, left a "glove" of paraffin. The same experiment has also been made with the medium Eglinton. Against these accusations of fraud by the medium (inferring gross carelessness or complicity of the experimenters) were freely made by those whose object was to destroy the objective proofs which are the foundations of actuality on which all psychic research rests.

These experiments have now been repeated by the trained experimentalists named above. The experiments were conducted in dim red light, sufficient to show the form of the medium, but not to admit of full observation of possible movements. His right hand was, therefore, held by Professor Richet and his left by Count Potocki, these gentlemen giving each other the assurance—"I hold the right (or left) hand," at the crucial points of every experiment.

Eleven sittings were held for the purpose of getting these paraffin moulds. A trough containing the wax, kept at melting point by warm water, was provided, and placed in front of the medium at twenty-four inches distance. To ensure the impossibility of substitution this paraffin was coloured blue, and for additional security was mixed with a small amount of cholesterol, unknown to the medium. Cholesterol is a monatomic alcohol which admits of easy chemical test: dissolved in chloroform it yields a red coloration with sulphuric acid.

Under these conditions nine moulds were taken; seven of hands, one of a foot, and one of a chin and lips. These were found on close examination to be of the same tint as the remaining paraffin, and on being tested gave the characteristic reaction of cholesterol, thus proving indubitably that the moulds were taken on the spot. The experiments were conducted in the laboratory of the Institute.

Twenty-three photographs are given of the moulds, and of plaster casts made from them by pouring into them plaster-of-paris and melting off the "glove" of paraffin with warm water. Dr. Geley writes:—

"The feeble light did not admit of the phenomenon being actually seen; we were aware of the moment of dipping by the sound of splashing in the liquid. The operation involved two or three immersions. The hand that was acting was plunged in the trough, was withdrawn, and covered with warm paraffin, touched the hands of the controllers of the experiments, and then was plunged again into the wax. After the operation, the glove of paraffin, still warm but solidified, was placed against the hand of one of the controllers."

The moulds were all very thin, the average thickness not much exceeding one millimetre (0.04 in.) on the back, and two to three millimetres on the palms. After each experiment paraffin wax was found scattered on the floor and on the hands and clothing of the medium; a detail corresponding to Dr. Crawford's experiences at Belfast.

DETAIL OF THE HANDS.

Dimensionally the hands were those of children, being five to five and a half inches long, and three inches wide at the broadest part. Structurally, the folds of the skin, the nails, and the veining, which are all well marked, resemble adult hands. Medical men and sculptors to whom the casts were submitted agree that this is the case. The hands are all in different positions, some of them such that dematerialisation is the only possible explanation of the release of the glove. The markings of the skin do not resemble those of the hands of Mr. Franek Kluski—the medium—who was in a state of trance during the whole of the experiments.

Very exhaustive endeavours were made after the

séances to test the possibility of making similar moulds normally from living hands or with rubber gloves. Even when such endeavours were partially successful, the incongruity with the genuine moulds was obvious. Such procedure required, moreover, much careful and lengthy manipulation quite impossible to reconcile with the time and disposition of the experiments.

FURTHER EXPERIMENTS.

In some later experiments conducted at Warsaw, two moulds were secured, one being a perfectly natural female hand and arm, up to the elbow; the other a large and strong masculine hand, larger than that of the medium, with part of the fore-arm. These were most unfortunately not strong enough to endure the shaking in transit.

COMPARISON WITH OTHER RESULTS.

The experiments quoted are extensions of the results obtained by Dr. Geley and his collaborators with the medium Eva C., which are fully described in his work, "From the Unconscious to the Conscious." It is psychologically interesting to observe the reluctance with which these results are received: the reviews of that book are for the most part amusing endeavours to suppress the facts. Some writers give them their full importance—that it is proved that the ectoplasm can take human forms which to sight and touch do not differ greatly from normal human heads and faces; being functionally alive and active; but most of these guides to the public seem to think that facts carefully observed in a laboratory for over a year can be nullified by scornful paragraphs which only illustrate the mental density of writers who cannot discern between the evidence for a fact and its possible explanations.

POSSIBLE DEVELOPMENTS.

These experiments open out a most interesting vista. As the details of the skin are rendered in these casts, it might be possible to determine whether the materialisations are produced by the self-activity of the plasma, or are organic representations of the discarnate. If a few moulds of living hands of persons interested in psychic research were made and stored with the Institute for comparison with future ectoplasmic moulds, something might be provable. If the replica of a cast taken in life could be secured, that would probably be felt as more conclusive evidence of identity than sealed envelopes, cross-correspondences, and details unknown to a medium, though it is difficult to imagine more complete evidence of identity than is given by Mr. J. A. Hill's Ruth Robertson and Lund experiments, and by recognised clairvoyant descriptions. The "theory" of the cosmic reservoir of thought apart from discarnate mind, and of the action of the subconscious mind, would scarcely stretch to cover such a phenomenon. For the present this has not taken place. Personally, I intend to send a cast of my own hand to Dr. Geley, and I hope I may be able, in the not very distant time when I shall enter an environment where strikes, crises, machine guns, and other beauties of civilisation are unknown and capital is useless, to verify this anticipation.

OUR CRITICS.

An old journalist said to me that he knew well a certain type of mind that has cultivated the art of expressing ignorance in terms of knowledge. This the public are supposed to like—it is so much easier to deny than to think. The writers draw their cash; the public, or the greater part of it, are pleased, *populus vult decipi, decipiatur*. Meanwhile, men who realise the value of mere truth continue to experiment, and take little notice of the braying. In due time the resolute sceptics wake up; they can then maintain that those who have believed the evidence of their own eyes, ears, and touch have been much too hasty and credulous while they themselves have observed due scientific caution and philosophic doubt. The experimentalists who have worked instead of sitting down to write "criticism" will be pleased that by any means truth should have prevailed; the "old Guard" will have passed over where beyond these voices there is peace; and so everyone will be happy. For the present we may be deeply grateful to the workers who have been enabled by the generosity of M. Jean Meyer, who endowed the Institute, to prosecute researches whose scientific importance in view of their bearing on the social and religious questions of our age, can hardly be over-rated.

W. T. STEAD.

SOME NOTES ON THE MAN AND HIS WORK.

In his book, "Things I Remember" (Cassell and Co., Ltd.), Mr. Sidney Whitman, special correspondent of the "New York Herald," has a fine chapter on Mr. W. T. Stead, a portrait bust of whom has just been unveiled in New York. We take from the book the following passages, feeling that readers of LIGHT will be interested to read an appreciation of one distinguished journalist by another:—

THE PIONEER AND REFORMER.

Many people expressed their "doots" about Mr. Stead's judgment. They saw in him nothing more than a notoriety-hunting journalist, anxious for his daily sensation. He was a rabid Nonconformist, they said, a crank whose head had been turned by success. To-day there would be few of this body of critics who would care to recall their earlier estimates of a man whose calm and self-sacrifice in the hour of death have hallowed his memory in the eyes of his countrymen.

William Stead was of a truth a thinker and reformer who found in journalism a unique pulpit enabling him to stamp his personality on his time. Few men in any walk of life have seen so many of their aims come to fruition in their own lives. Mr. Stead was among the first and most effective agitators for an enlargement of the British Navy. The first of the great naval programmes which built up our supremacy on the sea owed more to his advocacy than to that of any other man, and his burning conviction that our Navy was our all in all never left him, even in the times when he was the most earnest, if also the most flamboyant, advocate of peace between the nations.

THE SEER AND HIS ENEMIES.

Inevitably William Stead encountered opposition and detraction. The majority, which never has and never will see things, is always against the seer who can peep into the future. As has been said by a great thinker: "Wise men of all times have said the same thing, and fools, that is to say the vast majority, have always done the same thing—namely, the exact opposite. And thus it is likely to remain."

In Mr. Stead's case, as in that of so many other remarkable men, it may be truthfully said that mediocrity is ever the persistent depreciator of the "first-rater." It is as if a sure instinct—animal-like in its unerring keenness—impelled the time-serving commonplacer to scent a dangerous rival in the first-class man. And it is by the aid of such detractors, rather than by the increase of his panegyrists, that we are often able to get at his inner spiritual value. We need the green hue of envy, the black venom of the detractor, as a background to light up the countenances of strong men.

THE DREAMER WHOSE DREAMS COME TRUE.

There was something compelling and commanding about the very appearance of William Stead, in spite of his indifference to the paraphernalia of clothes, something leonine in that countenance that revealed dauntless courage. In the mesmeric lustre of his wonderful blue eyes there gleamed a reminder of the Northern Vikings, the Scandinavian stock which is so largely represented in that particular part of England whence he came. His descent gave him that touch of the visionary, of the dreamer, which was always present with him, even when he was most practical. Yes, Mr. Stead was a dreamer, but a dreamer of those dreams which have a knack of coming true.

He was, perhaps, dreaming again when he pinned his faith to spirits. The tender-hearted father assured me that he was in constant communication with his dead son, and who can be sure that such a dream may not come true?

THE LIBERATOR OF WOMAN.

Women were instinctively attracted towards Mr. Stead because he was a dreamer—a dreamer of beautiful dreams for their future, in which they should hold a fairer field, fulfil a nobler mission, and be more fitted for its possibilities than many of our country-women are to-day. The sunless isolation in which so many Englishwomen of small means are doomed to pass their lives aroused his pity. He pleaded for evening social intercourse, for comradeship between the sexes, for better education, for the opening of the gates that women might play a larger part in the work of the world. If ever man sincerely believed in the salvation of a race by its women, that man was Stead. The service he gave to this cause drew women to him, from the highest to the lowest. When a Russian Empress—Queen Alexandra's sister—came to London, she would ask Mr. Stead to come to Buckingham Palace just for a friendly chat: for high-class women often possess a keener sense of inner values than many a man, and prize the companionship of such beyond the trumpery glamour of worldly station. It comes as a relief to them from the dull monotony of insincerity by which they are surrounded.

"THE MAGNETIC POLARITY OF SEX."

BY MAJOR R. A. MARRIOTT.

Referring to the interesting article on this subject on p. 433, there is apparently no end to the mysteries of the sideric pendulum, which seems to require a sub-department of investigation to itself. It appears that silicified organisms like a flint sea-urchin fossil, millions of years old, will bring the pendulum into action, when an ordinary amorphous flint will not. I merely mention this in passing. So far, my experiments have been too few to establish this as a certainty. It may be due to the crystalline nature of the silicification of the sea-urchin, since crystals have magnetic poles. What I wish to point out is the extraordinary indication of sex even in the mineral kingdom, which, in the behaviour of many crystals, punctuates other qualities which would lead one to suppose that they are semi-sentient organisms. I refer to the fact that in most cases of "twinning" the two crystals place themselves end to end, north pole to south, and vice versa; while some crystals are never found except in the "twinning" condition. Are we here in touch with the low beginnings of life-force action and evolution on this earth?

It is interesting to observe also the fact that if injured or broken, when placed under conditions to cause their growth, they will first mend their broken portions before increasing in size. This seems inevitable with differential life-forces, but crystals often show, as it were, racial individuality, in that certain districts produce crystals of a definite "habit," which enables us to recognise readily their place of origin, though the laws of symmetry ruling their being are rigid to the acme of minute measurement. This is particularly the case with quartz crystals from Snowdon.

Again a species of deceit is often practised by crystals in appearing to be of another substance by adopting a system of crystallisation foreign to their own, as in the case of "pseudomorphs." Some in groups are greedy and accrete more than their fair share of material, while others appear to have had a pitched battle, from the portions that lie about detached. To be serious, many sermons could be preached on the beauty and mystery of these forms, which so captivated the attention of Private Dowding.

It is a great gap in our education that though we eat crystals every day, mend our roads and build our houses with them, the ignorance of the majority on this subject is colossal. When we consider that out of such unpromising material as the mud, soot, and water of our streets, we can obtain their refined crystal products, symbolising beauty, symmetry, and obedience to law and the growth of the spirit, it seems scarcely a figure of speech when Christ said "God is able even of these stones to raise up children unto Abraham."

THE MYSTERIES OF CONSCIOUSNESS.

"Lieut.-Colonel" writes:—

The article on "Optical Waves and Thought Waves," by D. D. (p. 432) is both interesting and scientifically sound.

There is no conceivable method by which the external impulses could be transmitted, unchanged, as nerve impulses, and a modification of some kind must take place at the nerve terminals. That is to say, the nerve terminals are adjusted to balance and register the amount of impulse.

Take the case of vision: light is an impulse of material particles of energy, i.e., electrons, radiating in practically direct lines from the source, at great speed. It can pass translucent materials with little quantitative loss, or is reflected (rebounds) from certain opaque substances, but is absorbed by other opaque, non-reflecting substances.

In the latter case, the energy does not remain a continuous rectilinear movement, but is transformed into an increased vibration of the atoms comprising the substance, and is known as Heat.

Thus the sense action of vision does not imply that the flow of electrons is condensed by the lens of the eye into a focal stream and led by a duct into some brain cavity, where its density is estimated—what would happen to the ever increasing collection in this cavity?—but the form of energy is changed from a progressive to a localised one, and the delicate nerve instrument adjusts itself to an exact balance (if within its capacity), and transmits the result to the brain for consideration and reference.

It should be noted that even the resultant vibration energy is not transmitted to the brain, for heat transmission takes a very appreciable period of time, while the act of sight is practically instantaneous, only allowing the minute period necessary for adjusting the mechanism, and it is shown by actual fact that the greater the adjustment necessary, the longer the period between receipt of the impulse and recognition by the brain.

The actual transmission of the information to the brain is probably by some form of the power that we call thought.

Similarly, waves of sound, or actual impact (touch), are not themselves transmitted to the brain, but are received by the nerve terminals, which are specially attuned to the purpose and transmit their information to the brain. This explains the limitation of the senses, for each nerve is like a wireless receiver which can only be tuned within a certain range, and refuses to recognise any impulse which is not within its scope of adjustment.

AUTOMATIC WRITING.

ITS FANTASTIC SIDE: FABRICATIONS AND ROMANCES.

BY LILLIAN WHITING.

I am greatly interested in Mr. Ernest Hunt's critical analysis of automatic writing and the subconscious mind (page 375). Mr. Hunt throws much light upon the psychological processes involved; and his theory of the "unconscious fabrication" of the subconscious mind suggests to me a searching moral question. To what extent is the individual himself responsible for this "fabrication" for deceit and falsehood? Take the instance given by Mr. Hunt: "Dr. Bernard Hollander suggested to a hypnotised person to tell what was done on a certain occasion at Richmond. A coherent story followed, but it was all a fabrication, because the subject had not been to Richmond at all." This is absolutely typical of an almost unlimited number of instances. A year or two ago a young woman came to see me with an "automatically written" MS., which she announced must be published! The fate of the world, so to speak, rested upon it. Her inspiree was King Herod. He had chosen her, out of all the world, and when she read me King Herod's encomiums upon her angelic qualities it was easy to see why so exceptional a being should be chosen by his royal favour! She informed me that her mother lived in the time of Jesus, and had, through a series of subsequent marvellous incarnations, been prepared for the important office of being her mother. She related, with the air of one stating a truth never before dreamed of, that there was communication between the dead and the living (so called), and that the purpose of her sojourn on earth was to enable King Herod to make known this astounding fact. To my mind, the lunatic asylum was the only appropriate, if not the inevitable destiny of this messenger of King Herod, but so far as I know she is still at large. The published volumes of "automatic" origin have already reached a formidable number. Some of them impress one with a sense of reality. Take "Private Dowding"; "Gone West," Lady Glenconner's remarkable volume (and remarkably convincing, as well); "Book Tests"; the clearly-related and convincing experiences so admirably told by Mrs. Hester Travers Smith in "Voices From the Void" (this, however, I believe, was largely by means of "ouija"), and other books that could be named—many of which are reasonable and provoke little exception in regard to their reliability and truthfulness. But the mass of the utterly inconsequential (even if genuine) are upon us. As a rather striking instance of the "fabrications" into which the subconscious mind may go, and as a very curious instance of mingled truth and untruth, is the following, which all came under my personal observation:

There were living in Boston an estimable gentleman and his wife, both of whom were far above the average in culture and intellectual vigour. In some way they discovered that "ouija" would write for them. They were very desirous of getting into touch with Dr. Hyslop; so I arranged that they and Dr. Hyslop should meet in my rooms every Monday evening. This was in the autumn of 1916, and for many weeks we held these conferences each Monday night. On one occasion the incalculable "ouija" wrote that a certain town (named) in the western part of the state, was about to be entirely destroyed by fire, and insisted that the residents should be warned. Nothing happened at all. Alleged messages from Dr. Hodgson to Dr. Hyslop were given—fantastic, impossible. The death of the gentleman (whom I will call Mr. X.) was constantly predicted. He was urged to put all his affairs in order; that he "was going to die" was reiterated in season and out of season. Both Mr. X. and his wife became convinced of this. He arranged his affairs, even to the point of engaging the clergyman for the last rites. Mr. X. was in good health and still in middle age. One morning in the next February (1917) he had risen in court to speak (he was a Judge and an eminent jurist) and he fell dead instantly. He had gone to his office that morning as well as usual. So, in this instance, there was a most striking corroboration. But the most amazing part of the story remains to be told. The "ouija," under the hand of Mrs. X., entered on the most extraordinary series of fabrications (at least, of fantastic and impossible tales) regarding the life of Mr. X. in the unseen realm. A veritable stage drama was written out involving a large cast of characters, some of people whom Mrs. X. had known during their lives here, some of strangers whose names she had never heard; finally it was announced to her that Mr. X. had been appointed to an important position (a special work) that would henceforth make communication with him impossible. This entire drama, as staged by "ouija," would require more space than the entire pages of any single number of *Light* if fully related. Now, Mrs. X. was a woman of unusually exact veracity. Her mind was of an order that never lent itself to feminine exaggerations and distortions, however unintentional. Her statements were of the crystal-clear order. If her "subconscious" originated all these fabrications it was the more curious.

It is certainly true that the masses of "automatic" communications do not contribute to enlightenment. That there are notable exceptions to this we well know, but the fact remains. On June 13th, a Boston paper came out with

alleged messages from William James through the hand of an unknown woman living in a neighbouring town. But these (alleged) communications from Professor James were largely devoted to assuring the lady that she "had a tremendous work to do for God and His children." He was further represented as assuring his automatist that he "had come to full faith in the old religion." And there followed a series of platitudes.

There is apparently no law to suppress these outpourings, and they can only be ignored by all who revere spiritual truth. The grain is not without chaff, but with the chaff winnowed away much pure grain remains. Discrimination must be brought to bear in all quests of truth.

"REAL GHOST STORIES."

Mrs. F. E. Leaning sends us the following appreciative and critical comments on the new edition of Mr. W. T. Stead's "Real Ghost Stories," briefly noticed in our last issue (page 439):—

In its original form the book was one of the largest and, in quality, one of the best gatherings of spontaneous psychic experiences ever made by a single-handed collector. W. T. Stead ought to be more widely recognised for the indefatigable generosity of his contributions, for he produced by his almost unaided efforts a body of work which it has taken numerous other persons, working in concert, and in series of volumes, to provide anything in the shape of a companion. The attempt to bring this valuable mass of facts within the reach of the new generation of enquirers, by a re-issue, is an admirable service, which can be more warmly appreciated by those who, like myself, make a constant use of authorities, than even by the new reader who only sees in it a delightful new collection of tales.

One point in which Miss Estelle Stead has been particularly well-advised is in not merely reproducing the volume of 1897. Her remark in the Introduction that this edition was "slightly curtailed" is misleading, for Stead ruthlessly cut out a full half of the matter. There is also good reason for the hope held out of other volumes to succeed this one, for only some five chapters of the original "Real Ghost Stories" are given us, and there is room for some useful emendations in these. It was excusable for the exceedingly busy Editor of the "Review of Reviews," bringing out a Christmas number, to have an occasional oversight, as for instance on p. 132, where a reference to the "Proceedings, S.P.R., " is given without the volume (it should be vol. vii.). But thirty years is long enough to have produced a higher degree of accuracy in details. Another thing is that in several cases which were quoted from the recent publications, initials only were used, and this troublesome piece of anonymity is retained quite needlessly at this distance of time. On page 32, Louis V. might just as well be given as Louis Vive; p. 114, "R." is Major-General Richardson; p. 122, the lady referred to in Professor Coues' case of Mrs. C. is Mrs. Conner; Miss X. is Miss Goodrich-Freer, and so on.

The addition of the Historical Appendix of over ninety items would have been greatly improved by alphabetical arrangement, and the insertion of at least one reference to a source for each. Another serious omission is that of any Index. (I am making my own, as usual, and have nearly finished it, but it should not have been necessary).

References to the old edition of "Phantasms of the Living" should have been supplemented by those (where they exist) in the one-volume edition of 1918, the only one available to the public now.

But whatever omissions and drawbacks accompany it, I may surely speak for readers and students all the world over in expressing an absolute degree of gratitude for this book, and an eager welcome for those to come.

WE learn that a gold bangle was lost at the Garden Party. Will the finder kindly communicate with W. P. B. at the office of *Light*.

PRINCESS WAHLETKA AS PROPHETESS.—The Princess Wahletka (the Cherokee seer) continues to astonish the Press. The "Daily Mirror," in an account of her feats, mentions that a member of its staff was told of an impending operation on his child. "I see an injury to the head," said the Princess, "and an operation by a doctor and two nurses. The operation is to the eyes, and will be quite successful." At that time no trouble was apprehended, but two days later the father was informed that an operation must take place, and it was carried out exactly as foretold.

A NOTE ON MEDIUMSHIP.—The contact between super-physical planes and the earth is often supposed to depend entirely on the presence of a medium, "present at the same time," as the lawyers say. This is not the case. A spot long occupied by a person of strong powers as a physical medium is sometimes strongly charged with an element—a kind of plasma field—in which psychical manifestations may occur. But this applies mainly to the lower grades of phenomena. Certain spots in great and crowded cities like London are, as it were, pools or miasmas of gross psychological fluids affording points of contact for spirits of a like order.

PSYCHIC PHOTOGRAPHY.

RESULTS FROM PRIVATE CIRCLES.

The widespread interest created by our recent articles on Psychic Photography has stimulated quite a number of persons to make experiments in this direction. We have lately received a considerable number of photographic prints showing clearly defined psychic "extras," and these results have often been the outcome of only one or two sittings, conducted by persons who have little or no knowledge of photography, and practically none of the subtle laws governing the supernormal side of the matter. We cannot help feeling that it is mainly through these private attempts that the world will gradually become convinced, through photographic science, of the reality of spirit return.

We would like to give those who contemplate an investigation of this character a word of advice. The first and foremost thing to remember is that these experiments should be conducted in a reverential manner, remembering

methods which we should adopt and which would be most helpful to those on the Other Side.

The following is the letter from Mr. A. P. H. (Aberdeen), who has favoured us with the full names and addresses of all those who were present at the sitting:—

Having read the many and varied controversies regarding the much discussed subject of psychic photography in the columns of your valuable paper, *Light*, it might be interesting to your readers to become acquainted, through the same medium, with the recent experiences in this direction of a few members of a circle in Aberdeen. I may say that the first sitting (there were three altogether, but the third gave no result) was undertaken with very little expectation of any definite results, but the photograph No. 1, herewith enclosed, will show how far more than justified were whatever slight hopes entertained by the sitters and operator (the latter being myself).

The camera used on all three occasions was an ordinary

COMMENTS.

Photograph I. gives an excellent impression of a rod of ectoplasm, the surface of which has been used for the purpose of writing thereon the letters which can just be discerned at the top end of the rod. This photograph also presents a great problem, for the reason that the sitters were not recorded on the plate by the camera, although they were present when the exposure was made. Was it a plasmic screen that interposed and so cut out the light from them by some properties, the nature of which is yet a mystery?

In the second photograph we see the plasma in the process of building up a form. What the force really is which is manipulating this mysterious substance we know not, but it is reasonable to suppose that the unseen operators, desiring the form of the little girl to be recorded on the photographic plate, are using their thought forces on this semi-material substance and either the exposure or the thought power failed to record the figure properly. It will be interesting to have readers' opinions on these points.



Photograph I.



Photograph II.

that it is we on this side who are being controlled in the sense that we represent the machinery and also the chemical elements which are being used. It is not possible for us to exert control over the actions of those on the Other Side. There must be confidence in and co-operation with the unseen operators. A psychic photograph is not the result of an accident. A group of people who show a sincere desire to have this proof given to them must not impose unreasonable tests on spirit operators when it comes to Psychic Photography. In this domain we are working under conditions the nature of which is largely unknown to us. For these reasons we must be patient, very persevering, and whenever possible, provide opportunities for the operators for psychic photography on the Other Side to help us with hints and suggestions as to our methods, and these should always be religiously adhered to.

We have a strong conviction that the basis of the whole matter is "creative thought." What forces have to be brought into operation to bring about the desired results is at present a mystery to us all, though on many occasions the unseen operators have given us remarkable descriptions of the tremendous part played by thought.

On this page we give two illustrations of the results of an experiment in psychic photography conducted by a correspondent in Aberdeen and four of his friends. They went into the matter, fortunately, in the right spirit, but had no great confidence in a successful result.

We have examined the results of this experiment with great care and have satisfied ourselves regarding the *bona fides* of the one who sends us the story, and we give it, not only as a splendid illustration of what can be done by those who go about the matter with a reverent regard for such things, but also in the hope that the success of these Aberdeen people may stimulate others to follow their example, and by this means, perhaps, obtain further insight into the

folding Kodak, adapted only for films. The developing of the films was carried out in the usual way in the presence of one of the sitters, and the lady who assisted me to operate the magnesium flares.

Can any of your contributors or readers quote a similar experience, or give any explanation of the radiations coming from the face, and the writing or hieroglyphics appearing at the bottom of the radiations in photograph No. I.? The exposure was No. I. on the film, and one strange circumstance attached to this case is that, although three persons "sat" for the photograph, none of them appeared on the negative. In the following five negatives, however, taken immediately afterwards, and without any change in the position of the sitters, all three appeared distinctly.

Photograph No. II. shows the same three persons who "sat" on the first occasion, with ectoplasm appearing to exude from the lady on the right of the photograph, and attempting to build up immediately in front of the lady seated on the left. Although no features are visible, we gather from communications by our spirit guides that the "extra" is a little girl about four years of age, and a daughter of the lady before whom she appears. While in this life the child was accustomed to seat herself on a little stool at her mother's feet, a circumstance which led to immediate recognition on the mother's part.

The curtain shown in the photograph was so arranged in order to cover some pictures, the glass of which might possibly have caused reflection, and thereby cast a doubt on whatever results were obtained. Unfortunately, part of one of these pictures does appear, but I think that not even the most sceptical can point to this small detail as having in any way affected the results shown.

As a guarantee of good faith I enclose the names (though not for publication at present), of all who were present on the three occasions,

THE REV. W. WYNN AND PSYCHIC PHOTOGRAPHS.

The Rev. Walter Wynn has been promoting a lively interest and much discussion in the Press in South Africa on the question of psychic photographs. He has encountered a vigorous opponent in the Rev. William Angus, a Congregational minister, and on the other hand has had a powerful supporter in Dr. George Lindsay Johnson who contributed a strong letter to the "Natal Witness," giving an account of his own experiences.

Mr. Wynn, in the course of one of his lectures, described spirit photographs he had in his possession, and issued a challenge of £100 to anyone who could take "fake" photographs under the same conditions. Replying in a local paper, Mr. Angus, who is described as being himself an amateur photographer of no mean skill, stigmatised Mr. Wynn's claims as preposterous. Subsequently a public debate between Mr. Wynn and Mr. Angus took place in the Town Hall, Durban, before a large audience. As might have been expected, the result was quite inconclusive. As the "Natal Witness" puts it, "The Spiritualists (of whom there were large numbers present) implicitly believed that Mr. Wynn had got the better, and the sceptics thought that Mr. Angus had scored." Mr. Angus had promised that he would produce "faked" spirit photographs similar to those shown by Mr. Wynn. He did not, however, do this, because Mr. Wynn said that it was evident that faked photographs could be produced, but he maintained that no one could produce by means of "fakes" pictures such as he had shown.

In a letter to the "Natal Witness," Mr. Angus raised the old objection that even under his own conditions Mr. Wynn could not produce a psychic photograph to order, "whereas the fake comes out right every time."

In the same journal Dr. Lindsay Johnson wrote as follows:—

The Rev. W. Angus has evidently not studied the immense amount of literature on the subject, nor attended the séances in London, Paris, the United States, Japan, Barcelona, Madrid, Rome, and Dresden, where experiments of "spirit" photography are being daily made under the strictest test conditions. I have taken a considerable number of spirit photos with great success; and I invariably selected my boxes of plates from different photographic stores so as to remove all possibility of collusion. Further, I have always selected plates of an unusual size. Then I have sealed up the boxes and had them stamped and secured so that nobody could open them without my knowledge. Further, I have asked the operators to put the "extras" on certain plates of the centre packet in the box. I have never opened the box, and merely laid it between the medium's hands, or against his forehead for a few seconds, and then I have taken the unopened box to my own dark room and developed them myself alone.

Now, if Mr. Angus or any other gentleman can prove fraud in these cases, or can "show how it is done," I shall be most happy to present him also with £100 to be given to any charity he may name.

POLICY AND METHOD.

THE VIEWS OF A READER.

Mr. Ernest C. Burley writes:—

In Mr. G. E. Wright's lecture, reported in LIGHT (p. 408), he suggested the collation of the records of sittings: a matter for deep consideration. But has not much of the failure to obtain good evidence been due to the mentality of those sitting and of the mediums? We are repeatedly taught that like attracts like: that those on the other side can manifest only according to the instrument—presumably in mentality as well as in psychic development.

Is there not a compelling necessity to develop those of a more advanced mentality, and to ensure that such as are suitable are shepherded, grouped and trained in private circles? Thus will arise a body of trained non-professional sensitives of a type which can be used freely by the scientific, professional and engineering minds on the other side.

The difficulties of a novice in these matters are very great indeed. The Spiritualist Societies are not doing this work. With keen and educated minds on the other side acting through sensitives of similar type it is reasonable to think that unequivocal evidence would emerge.

THE RELIGIOUS QUESTION.

The differences over Spiritualism and religion leave me cold; but they are very inflammatory to some. Let every Church bolt Spiritualism into itself, as the autowheel is bolted into the bicycle, and then set out to convert the world. There will remain more than enough unconverted to strain the efforts of every Spiritualist society in being or likely to be. Christ was Divine, at least to this extent: that a man, however noble and great, could not, judging by analogy, have had such a widespread and profound influence for 1900 years.

A danger may arise to LIGHT out of this, but it is not

immediate, looking to the personnel as shown in policy. Christianity (in the widest sense) is natural to the white races, and LIGHT might become identified with this fact, thus leading to the complete identity of Spiritualism with Christ. I am a Christian (in belief), but Spiritualism is a fact, and equally applicable to all the world and to all religions.

ANSWERS TO CORRESPONDENTS.

H. C.—We would recommend that you read the books of the late William Stainton Moses ("M. A. Oxon") and thus obtain a true knowledge of his attitude towards Christianity.

DR. J. M. PEEBLES.—Greetings and thanks. We are noticing the career of the Rev. B. F. Austin, whose services we warmly appreciate. But we cannot join with you in your estimate on the so-called "Shakespeare's Revelations." We regard such books as deplorable exhibitions of credulity. Any great sayings from the other side need no famous name to make them acceptable. When the messages are far below the mental quality of the great man in whose name they are put forth they stand self-condemned.

C. V. TARR.—We quite agree with you. The article on "Optical Waves and Thought Waves" set out a truly important line of thinking, which, we hope, will be followed up.

G. COLE (Gateshead).—We have read your very interesting letter with pleasure. But "immortality" is hardly to be dealt with by any logical method. It has a qualitative rather than a quantitative significance. It relates to quality of life, and not a mere process of endlessness. That makes all the difference when we are considering man as an individualised spirit in comparison with animals which have not reached the stage of self-consciousness. Your remarks on ectoplasm will receive further consideration.

V. PARKINS.—A number of LIGHT leaders and other articles by the Editor have been reprinted under the title, "Spiritualism: Its Ideas and Ideals," published by John Watkins (2/- net). It can be obtained at this office, 2/- post free.

W. J. EVANS (Falmouth).—Your letter expresses a point of view which many readers will share. But we have to take account of many other view-points, which bring in wide diversity of opinion. So long as we are united on our central truth, differences of idea on other questions are not of the first importance. Errors cannot be got rid of by any instantaneous method. It is always a slow process, requiring patience.

Z.Y.X.—We have your letter. The article was not intended to convey any such meaning. It referred to those cases in which multitudes of spirits purporting to be spirits of the great dead communicate in obviously incongruous and impossible circumstances, as in the cases mentioned, which were intended to exemplify the abuses referred to. We know of numbers of instances where great names come through in proper and entirely reasonable conditions. In this, as in other cases, it may be said, "By their fruits ye shall know them."

M. ALDER.—The lines are, as you say, remarkable in the circumstances, but not up to our standard for publication. We thank you none the less.

"SEEKER" (Hastings).—We note your objection, but it is a matter for the writer in question. We do not take responsibility for the views of contributors which may differ greatly from our own. As to the question of animal survival, we are dealing with this subject frequently. An article will appear shortly. You must not expect absolute unanimity on every question. We are one on the fundamental issues, but on details there is necessarily diversity of opinion.

ERRATUM.—A linotype error, not discovered till many copies of the paper had been printed, occurred on page 443 of last week's LIGHT. The last sentence of the article on "A Red Indian Seeress in London" should read: "Their interest was awakened, and they received what for some of them may well be a lasting impression."

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.—Mr. James Coates lectured on Wednesday evening, July 6th, on "Temperamental Psychology." Mrs. McKenzie in the chair. The lecture was followed by character delineations of several of the audience in illustration of his subject, and was thoroughly enjoyed. In responding to a vote of thanks, Mr. Coates said: "However valuable psychic messages are, and however evidential they may prove to be, they are in all cases coloured not only by the temperamental constitution of the psychics employed—health and education or the want of them duly considered—but by approximate states in the recipients. This obtains in all cases where the messages ring true. But what about those which are elated, perverted, or degraded by the natural states of the investigators? Level-headedness and calmness are distinctly required—not prejudice at any rate—in those who would investigate our great subject." Mrs. McKenzie conveyed the good wishes of the audience in wishing the speaker abundant rest and fitness during his sojourn in Switzerland, so that on his return he may be able to take up his work again.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

MISLEADING MESSAGES.

S. A.—We have dealt with this subject on several occasions lately, and I refer you for an example to the answer to "Baffled" on page 451. We have frequently referred to the "dream consciousness" of the medium as supplying much unreliable matter and of course the messages require very careful sifting and testing. We know of no book devoted entirely to automatic writing, but there are several books dealing generally with mediumship in the library and on sale in the Book Department. I would suggest your studying some of these and also reading what appears on the subject in LIGHT. It is always wise for investigators to make themselves well acquainted in advance with the nature of the phenomena and the difficulties which may crop up in the course of their investigations.

BOOKS OF CONSOLATION.

F. C. D.—There are many books in the library of the L.S.A. of a consolatory character. Three small books on sale in the Book Department are "The Ministry of Angels," by Mrs. Joy Snell, 2/- net; "Christ in You," 2/6 net; and "Communion and Fellowship," by H. A. Dallas, 2/- net, post free 2d. extra in each case.

PREDICTION.

F. H. R.—There is no doubt that the faculty of prediction is connected with the psychic powers of the individual, though it does not necessarily involve considerations of actual mediumship. None the less it is the case that mediums under spirit guidance are frequently able to forecast the future with great accuracy. Your letter goes into other considerations on which it is not possible to speak with any assurance except to say that statements of a romantic character such as you quote need to be received with great caution.

CREMATION.

J. H.—The subject of cremation is still rather a controversial one, although it appears to be largely a matter of personal preferences. There is no doubt whatever that, from the point of view of sanitation, cremation is the most desirable form of disposing of the physical remains after death. Naturally in connection with Spiritualism another question comes up, and that is the effect upon the spirit whose body is thus disposed of. It has been several times stated that it is better that the body should not be cremated too soon after transition, as in many cases there is a shock to the spirit concerned. It seems not improbable that this

shock would be greater where the spirit carries with it much of what is called the earth condition. It is not a matter upon which one can pronounce positively, but on general principles one would imagine that even at the cost of some temporary distress to the arisen spirit the process of cremation is advisable in the interests of the living.

THE ORIGIN OF EVIL.

H. CROWTHER.—Here we are brought face to face with a difficult subject, howbeit it is one on which many books have been written and countless opinions expressed. For the present, it is only possible to tell you that we are assured that there is compensation for all the evil and apparent injustice in human life. As regards the inequalities, well, we find no equality anywhere in Nature—it is not like a Dutch garden, all trim and angular—but yet there is a large unity and harmony under all the apparent divisions and discords. You will find several books in the L.S.A. Library in which the question is handled.

AN INQUIRER'S FIRST STEPS.

"Newcomer" writes: "What is the best way to go to work in order to satisfy oneself of the reality of a future life? Is it necessary to visit mediums?" Taking the latter part of the inquiry first, I should say no, but at the same time there is nothing against such a course, and in some cases it may be advisable, though preferably after a period of investigation and study. With regard to the first part, I should say, without hesitation, join the London Spiritualist Alliance. In its wonderful library you will find a rich mine of information, and at its meetings you will have the privilege of hearing some of the finest exponents of the subject. You will also come into association with those of kindred interest who are pursuing a line of inquiry similar to your own. At the same time others cannot do everything for you. You must face your mental difficulties squarely, and be prepared for a time of baffling perplexities in some aspects of the subject. What is worth having is worth diligently seeking for. In the end, sometimes speedily, at other times slowly, the light will come.

TELEPATHY AND SPIRIT AGENCY.

M. Dalgleish asks if Telepathy is always a matter of communication between two persons direct, or whether what appears to be telepathy may not occasionally be an impression from a spirit friend? We have dealt with this point before, but may add that there is ample evidence of spirit interposition at times to convey a message or tidings concerning a friend at a distance.

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"THE GATEWAY OF DEATH."

Under the heading, "The Gateway of Death: A Dying Person's Beautiful Experience," we published in LIGHT of June 5th, last year, an account, furnished by a lady whose initials were given as H. I. M., of a striking incident which preceded the death of her sister. The dying woman had lapsed into complete unconsciousness, and appeared to be rapidly sinking, so that it seemed as if every feeble breath might be her last. Then almost imperceptibly her condition changed for the better. After a night's rest she awoke refreshed, and during the day was able to narrate a wonderful experience she had had of slipping out of her material body, and looking down upon it as it lay on the bed. She recalled especially her elation on finding herself in full possession of her mental and spiritual faculties and identity. Her actual transition did not occur till about twenty-four hours later, and H. I. M. added that it was her sister's especial wish that an account of her experience should be published.

We have now received a rather remarkable addition to the foregoing narrative. The account in LIGHT has, it seems, only just been brought to the notice of a gentleman—Mr. Edgar Wilford, of St. Martin's, Guernsey—who claims to be a nephew of the two ladies referred to. He sends us the following, which he has slightly amplified, from the notes in his diary for 1920:—

"Jan. 31st. On my return home mother told me that while I was out she had gone upstairs to lie down, and had fallen asleep, locking her door as is her custom. Suddenly she was awakened by a hand pulling back her bedclothes, which she had thrown over her, and a voice that she recognised as her sister's said, sharply: 'I didn't know you were ill?' Looking up in surprise, thinking it must be the servant, she encountered the vision of a woman clad in dark grey mist bending over her. As she stared at it, it melted.

"My mother was much upset, and came to the conclusion that her sister had passed away at that moment; but when we did hear about my aunt's death we found that it occurred some days later than this experience, which happened in broad daylight between the hours of 11 and 12.

"We did not mention the subject to the relatives responsible for the account in your paper, as we hardly thought the matter would be welcome to them, but now in the light of your published account, I think my mother's slight experience is an added feature of interest, and shows plainly that my late aunt had the power of functioning out of her body even before death."

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. George Prior.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, open service; 6.30, Mr. A. Nickels, of Luton.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. N. Bloodworth. Thursday, 8, Mrs. M. Crowder.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whisky drive. Sunday, 11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mrs. L. Harvey. Tuesday and Wednesday, 8, Mrs. M. Clempson.

Brighton.—Athenaeum Hall.—11.15 and 7, and throughout week. Mrs. Bewick, on S.C.U. tour; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Bewick.

Peckham.—Lausanne-road.—7, Mrs. M. Clempson. Thursday, 8.15, Mrs. E. Neville.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram dépôt).—7, Mrs. M. H. Wallis. Wednesday, 8, Mrs. Edith Marriott. Circles Monday and Thursday, 7.30.

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To its own likeness, as each mass they bear;
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From trees and beasts and men into the Heaven's light.

—SHELLEY ("Adonais").

There is a story of a French peasant who, on being brought before the nobleman on whose estate he had been poaching, was asked what he had to say in defence of his conduct. "I must live," said the poacher, to which the nobleman made the historic retort, "I do not see the necessity." We are in no such position as regards our own reason for existence, knowing that to thousands of readers it is an article of faith that LIGHT is indispensable. Apart from that, we have an assured conviction that, come weal, come woe, the powers that have sustained us so long and through so many chances and changes will carry us safely through all that may yet betide. But if we have no ambition to "flare," we are strongly indisposed merely to "flicker," and that is a matter very much in our own hands and in those of our many friends. We aspire to be thoroughly self-supporting—we desire "the glorious privilege of being independent," in material resources as well as in our opinions. That is why we desire ardently to support Mr. Engholm's remarks in LIGHT last week on the "Publicity Bonds" which are to provide the money that shall make LIGHT more widely known and make it a power in the Press. There are those who design to benefit us by will at their death, and while we wish them "long life," in the Irish fashion, there are others to whom, as regards our needs, we commend the excellent American motto: "Do it now!"

Mr. Walter Jones of Stourbridge, whom many of his friends were pleased to meet at the Garden Party, bears a name well-known not only in Spiritualism but in the engineering world where he has carried out much valuable work in the direction of sanitation. He is also known by his writings on social reform, and his activities in that direction have taken some very prac-

tical shapes. His latest contribution to social economics is his book, "Capital and Labour: Their Duties and Responsibilities," the note of which is struck in the Introduction:—

The great need of to-day is to spiritualise industry, politics and democracy for universal service, to abolish mean, sordid, grasping selfishness, and substitute the Gospel of Love.

A practical business man, Mr. Walter Jones discusses capital, credit, finance, income, labour, etc., making many telling quotations from leading writers on these questions, and outlines a scheme of financial reconstruction, which we naturally cannot enter upon here. We are none the less fully alive to the bearing of Spiritualism upon reform, trusting to its general principles to outwork themselves in the multitudinous details which can only be adequately handled by experts. It is sufficient for the present to note that in the case of Mr. Walter Jones and other leading business men those principles are bearing fruit. They are realising the truth of Ruskin's observation, that the chief wealth of a nation is happy, healthy men and women. The cultivation of such a harvest is its "chief industry."

* * * * *

Mr. Geo. Cole (Gateshead), writing on the subject of ectoplasm, says:—

I was greatly struck with Madame Bisson's theory of the function of mediumship set out by Sir Arthur Conan Doyle in the "Weekly Dispatch" of the 10th inst. "Her conclusion is," he says, "that Eva acts the part which a 'detector' plays when it turns the Hertzian waves, which are too short for our observation, into slower ones which can become audible. Thus Eva breaks up certain currents and renders them visible." And he might have said, "renders them tangible" as well.

Sir Arthur concludes, "One dimly sees a new explanation of mediumship. Light seems a colourless thing until it passes through a prism and suddenly reveals colour in the world."

Can we not also see in this luminous suggestion of Madame Bisson an explanation of the whole material universe? What is it but that certain beings ranging from the electron up to man are slowing down etheric waves in the initial processes of their evolution, so as to involve even our human consciousness in what "Lieutenant-Colonel" in LIGHT (p. 441) calls the "material shadows" playing in three dimensions of space?

We agree with Mr. Cole that there is promising material here for science, and we are glad to observe that some of the more advanced scientific investigators are taking up the subject seriously.

THE "LIGHT" PUBLICITY BONDS.—We have reason to believe that the scheme for supporting and extending our journal is meeting with favour, and that in future those who take the Bonds will have reason to congratulate themselves on their action in becoming associated with the prime movers in a great work. Others unable to support the Bond scheme are reminded that the LIGHT Development Fund is in existence to supplement the Bond enterprise.

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WHY SPIRIT NAMES ARE HARD TO COMMUNICATE.

BY ARTHUR J. WOOD.

One of the problems that has puzzled enquirers into the phenomena of spirit communication is that of the apparent difficulty in the transmission of names. Judging from the almost universal experience of cases of this nature, there seems to be some hindrance of a very real kind, and a clue to its character would no doubt be as interesting as it would be welcome.

Apart from those instances where the names given are obviously false, and due, presumably, to the vanity or wilful deceit of malicious spirits, there are other and more genuine cases where the communicators seem to be really handicapped in disclosing their identity, and even display a reluctance to do so.

Readers of "Raymond" will remember the ingenious theory that Sir O. Lodge advances to account for the difficulty—that it may be due to the gradual fading away of earth memories; and he points out that a similar failing is not unknown to ourselves in recalling names; which is very true, especially in our attempts to recall other people's names, but would scarcely seem to be the case with regard to *our own*. His theory, in default of a better one, answers up to a certain point, but is not altogether satisfactory, as he himself would no doubt be the first to admit. May I offer a solution which seems to clear up the mystery so completely that there need be no further cause for perplexity.

But before doing so, let me ask the reader's attention to a few passages in the valuable Vale Owen Messages where this name difficulty is discussed. I cannot give the references in the published volumes to the passages adduced; I take the extracts from the messages as they appeared in the "Weekly Dispatch." To save space I use the following contractions: "V. O." for Mr. Vale Owen and "C." for the communicator.

The italics are my own, for the purpose of emphasising their connection with the proffered solution.

I.

V. O.: Why do you not give me his name?

C.: His name is Arnol, but those names sound so strange to earth ears, and people are always trying to find out their meaning, that we are rather shy of giving them. *The meanings are mostly incomprehensible to you.*

V. O.: What makes it so difficult for you to give names?

C.: *There is a difficulty in explaining the difficulty*—from your point of view so apparently simple a matter; from our point of view there is a great deal in a name. The mere utterance and transmission of some of these names is, when we are in the earth region, a matter of more difficulty than you would perhaps deem. *It is a subject, however, which is hard to explain.*

II.

V. O.: Before you go, Leader, I would like you to tell me your name. Leader is the only name I know you by, and it does not command itself much to me.

C.: Well, well, my son, there is something in a name withal, for all your good sage's dictum. I am known by *another name* in those spheres which are to the Temple superior. But in those below, I am called by name "Arnel."

V. O.: My mother told me of one named "Arnol."

C.: *There is no earth letter scheme to compass heavenly names.* I am he of whom your mother told you.

III.

V. O.: I have been wanting to ask you their names, sir. C.: Give them what names you will, my son, and those shall serve for their identity.

V. O.: I have not thought of it.

C.: Well, think, and tell me. It were better you named them, as I, who know their names, may not transcribe them for you. *They could not be put down in your letters.*

IV.

V. O.: There seems to be a great difficulty in the transmission of names. Why is this?

C.: As to earth names, they are remembered for a time after transition by death; but *new names are given here to the exclusion of earth names.* This has the effect of the

earth name fading, and at last almost, or quite, vanishing from the memory.

It will be observed from the above extracts that the difficulty is, perhaps, not so much one of transmission, as of transcription or translation; for the speech of angels, according to Swedenborg, is a language of ideas; and he states that more can be expressed in one angelic word than by a thousand in human language. Hence it is that all communication between that world and this is a communication of the ideas of thought, and must fall into such expressions of human language as are best able to convey them. This is very clearly explained in the recent Stead messages, from which I extract the following from amongst other passages bearing on the same subject:—

"I communicate with you by the intermediary of your spiritual self—as one intelligence with another. *I do not transmit words.* I speak to you in the language of spirits; that is to say, *I think*, and the vibrations of my thoughts are transmitted by the intermediary of our spiritual bodies. Your spiritual body then gives consciousness of my thoughts to your brain, and you translate these thoughts into corresponding written expressions."

This is very interesting and instructive, because Swedenborg, long before telepathy or thought-transmission was ever dreamed of, said:—

"All the thoughts of man diffuse themselves into the spiritual world in every direction, much in the same way as the rays of light are diffused from flame."

And this, he remarks, whether man be still an inhabitant of this world or the next. Here we have the clue both to telepathy and to spirit communication; for we may be sure that spirits have far more control over thought and its direction than we have.

So far, so good. It must be obvious that ideas or thoughts, *as such*, have nothing in common with language, *as such*. Ideas, which in themselves are mental or spiritual, may be "materialised" in as many different ways as there are human languages or symbols adequate to express them.

But let us return to the *name* difficulty. I think its solution is contained in the following passage taken from Swedenborg's "Apocalypse Explained," paragraph No. 676:—

"All in the spiritual world are named according to the quality of their life; thus with a difference within the societies, and without them. Within the societies the quality of the state of everyone's life is constant; but before man comes into that society which accords with his ruling love, he is named agreeably to the idea and perception of the quality of the respective states through which he passes."

Now it is very clear from the above that, apart from the difficulty of communicating a name indicative of one's purely spiritual quality in any form comprehensible in human language, there is the further difficulty that when a much progressed spirit descends towards the earth sphere, and to do so is obliged to alter his condition or quality, it is quite in keeping with the beautiful laws of order and harmony prevailing in those spheres, that a new name expressive of his changed state should obtain, in order truthfully to correspond to and represent it.

We catch a glimpse of the operation of the above law in the second extract from the Vale Owen Messages, where the communicator calling himself "Arnel" expressly states that he is *known by another name in a sphere superior*. Moreover, he was first known to Mr. Vale Owen as "Leader" (a name obviously assumed for a purpose), and we have even a variant of "Arnel" in "Arnol," so that we have here four different symbols for the one personality. Is it therefore any wonder that, as in the first extract given, the communicator should lay stress upon the difficulty of the subject?

But, with the statement of the Swedish seer before us, we are now in a position to understand and appreciate the extent of it; especially as a single spiritual name may include such a number of qualitative ideas as to altogether exclude the possibility of any single natural word or idea being able to express it—and to adopt circumlocutory methods would hardly be a satisfactory proceeding.

There is one obvious lesson to be drawn from all this; and that is, that more attention ought to be paid to the internal character of a message, and to a perception of its truth through its agreement with other messages, rather than to any special name attached to it. In other words, truth will bear witness of itself in the long run, and not require the buttress of any particular cognomen to support it,

A BESSINET SEANCE.

We are indebted to Mr. Ernest Duxbury for the account which we give below of a séance with Miss Ada Bessinet. We are glad to have this opportunity of giving our readers such a careful detailed record, in view of the widespread interest in the séances for materialisation at which this medium is giving such wonderful and convincing proofs of the reality of psychic phenomena. Many who have been fortunate enough to have a sitting with Miss Bessinet will, we are sure, appreciate this record, which will enable them to compare these notes with their own experiences.

Record of a séance held at the British College of Psychic Science, Holland Park, London, W., on Thursday, May 26th, 1921, at 5.30 p.m.

I was one of the sitters at the above-mentioned séance given by Miss Ada Bessinet, of U.S.A., under the auspices of Mr. and Mrs. McKenzie, the Principal and Secretary respectively of the College.

There were present, besides the medium, six ladies and four gentlemen, and Mrs. McKenzie acted as leader of the circle. The séance room, which was on the second floor of the house, contained a large table, round which the sitters seated themselves, as well as the medium, who had her back to the fireplace in such a position that it would have been difficult, if not impossible, for her to leave her chair during the séance without attracting the attention of one or other of the sitters on either side of her. One of the gentlemen present searched the room to see that nothing was concealed there, and another locked the two doors leading out of it, and kept the keys in his possession. On the polished wood of the table were placed a tambourine, a trumpet about three feet long, of megaphone shape, and some sheets of paper and lead pencils. The medium was not secured or tied up, the intention being to judge the phenomena on their merits, and not to inhibit them by unfavourable conditions. When everything was ready, the electric light was switched off by one of the gentlemen, and the room remained in complete darkness. Mrs. McKenzie set playing a large musical box, or gramophone, to give favourable vibrations. She stated that the medium usually fell quickly into the trance state, and remained very quiet when in that condition.

The phenomena which followed fell into four phases, and may be described accordingly. The first phase consisted of miscellaneous phenomena. The hands of all the sitters had been placed on the table, and shortly after the séance began I distinctly felt a cool breeze playing over my hands. This was also commented on by other sitters. Towards the close of the séance it was more marked, and felt like an actual wind. Trailing sparks of light now travelled in curves over the table at intervals of a minute or two, fading suddenly away, and giving the effect of fire-flies. This was seen by myself and other sitters. Then the tambourine was picked up and shaken vigorously, in time with the song being played on the gramophone. I could hear it being played vigorously, and travelling rapidly in the air above the table round the inside of the circle. This was done on several occasions.

A resonant male voice now accompanied one of the songs on the gramophone, as also did a feminine voice for several minutes. A variation was made by the accompaniment of loud and distinct whistling in tune with the gramophone song and for a short time soft whistling was heard without any other accompaniment. The voices were heard by all the sitters, as well as the whistling. Mrs. McKenzie stated that the records for the gramophone were changed several times by one of the medium's controls, without action on her own part.

During this time the hands of many of the sitters were touched in succession quickly round the table by what felt like human hands. I was myself so touched on one hand several times, and mentally requested that both my hands should be touched together. This was subsequently done, both my hands being gently patted.

The second phase of the phenomena consisted of what are known as materialisations. A mysterious light would suddenly appear for a few seconds in the air above the table, illuminating an object near it. On the first few occasions some of the sitters said they saw faces. I could not myself for the first few minutes distinguish any faces, though seeing the lights. At last, however, I saw clearly the profile of a face, illuminated by its accompanying light. I also saw plainly a face appear to a gentleman near me, which he seemed to recognise as that of his son. Over what seemed the centre of the table I also clearly distinguished a face, and a form draped in white, extending to about the waist. This was also seen by other sitters. Then I felt myself touched, this being the indication that some one wished to appear to me. The light lit up for a few seconds, and I saw distinctly a pallid feminine face, looking as though asleep. I could not, however, recognise it, and said so. Several of the sitters stated that it was the face of a beautiful young lady. Again the light lit up, and I saw

once more the same beautiful face. This time I traced a certain resemblance to a face I had either seen in life or in a photograph, and formed a conjecture as to who it might be. The gruff voice of the control, speaking through the medium, now told all the sitters to stand up and keep close together, which was done. I then felt myself pulled strongly forward over the table by the lapel of my coat, and what felt like a hand was placed on my head, and at the same time I felt a push in the back. I involuntarily leaned right over the table, when the light lit up, and the same beautiful face again appeared, remaining visible for a longer time than usual.

Acting on my conjecture I then asked, "Is it Josephine?" Immediately I was patted, apparently with pleasure, first on the hand, and then on the head. I then asked, "Can you smile?" At once there was a marked movement of the lips, but it was not very successful as a smile. To test again my conjecture I once more asked, "Is it Josephine?" I then heard a weak voice answer, "Yes," apparently coming from the face. The lady on my left also said that she heard this reply.

The "Josephine" I had in mind was a beautiful girl who died of consumption twenty-seven years ago, at the age of twenty-five. I never saw or knew her in life, and only chanced to see a photograph of her about three days before the séance. I have known her only surviving sister for many years, who had told me a great deal about her sister Josephine, and I had some slight reason to suspect that the latter took an interest in the welfare of her sister on earth. It was largely the youth and beauty of the illuminated face, as commented on by the other sitters, which suggested to me that it might be Josephine. Her sister had told me that Josephine was regarded by some people in her lifetime as one of the most beautiful girls they had ever seen. In reply to a question put by me to her, the lady on my right said that the hair above the beautiful face seen was of a fair brown colour, and brushed back from the brow. The sister of Josephine tells me that the latter's hair was of a chestnut brown colour, and her photograph shows it brushed back from the forehead. It is important to remember that when the phenomena occurred the sitters were all standing up round the table close together, that the beautiful face appeared above the table only a few inches away from my own, and that the gruff voice of the control, who spoke through the medium's organism, always appeared to come from the place where the medium was seated at the beginning of the séance.

The third phase consisted of whispering voices through the trumpet. A gentleman near me told me that he thought he had talked with his son killed in the war. Another gentleman also seemed convinced that he had held a brief conversation with his deceased father. The trumpet eventually touched my own hands, thus indicating that I was to use it. I stood up, and as I did so the trumpet rose with me above the table in what seemed a horizontal position at right angles to the position of the medium, not being supported at the other end by myself. I placed the wide end to my ear, and heard a hoarse whisper, which I could not have recognised, saying: "I am so pleased to come to you, dear." I replied, "Can you tell me who you are?" The whispered reply came back: "Your mother." In speaking myself I missed some words, but heard these sentences: "I am giving all the help I can. I am giving you strength, and will try and write to you." I replied, "You mean tonight?" The power then seemed to fail, and the trumpet was lowered to the table. While a gentleman near me was using the trumpet, I listened intently, and could just hear a faint whispering over the table at the far end of the trumpet, but could not distinguish any words.

The fourth phase consisted of writing on the sheets of paper on the table. The control asked the gentleman at the right hand of the medium to keep his hand on hers, apparently to show that the writing was not done by her. The paper and pencils could be heard moving on the table, and the sound of very rapid writing was plainly audible. At one time a faint light shone on the surface of the table. The sheets of paper and the pencils were then pushed into the hands of several of the sitters. A pencil and sheet of paper were pushed into my hands, but when I asked, "Is this for me?", it was at once removed and given to the lady next to me. The control now stated that the power was failing fast, and desired a change of sitters. The gentleman on the right of the medium and myself both felt ourselves touched, and changed places accordingly. The control then asked that all hands should be removed from the table, but that the two sitters on either side of the medium should place their hands on hers. This was done. I then felt her right hand give one or two convulsive tremors, and soon afterwards the medium came out of the trance condition, and stated that she felt all right again.

The red light was first switched on, and afterwards the white light, and it was then found that three of the sheets of paper on the table bore written messages. The writing was not very legible, but could for the most part be read, and conveyed some natural and coherent messages. I found no writing purporting to come from my mother.

The medium then withdrew. Her face did not show any heightened colour, and did not bear any sign of the display of muscular exertion on her part. The séance lasted about two hours.

THE PROBLEMS of SIN and SUFFERING.

An Examination in the Light of the Psychic Knowledge which Investigation has Brought Us.

BY DR. ELLIS T. POWELL.

The annexed is a letter which recently reached me among a correspondence which has attained Gargantuan dimensions:—

"May an unknown correspondent venture to thank you for the help and encouragement which your writings have given him? Having the responsibility and privilege of addressing Christian people week by week, I write now to suggest, if I may, a subject which is of supreme interest to every Christian soul: a subject full of difficulties and subtleties, upon which I am sure you have often meditated, and concerning which I should be most grateful for your considered opinion.

"The subject which I specially wish to commend to your notice is: What has Spiritualism to say on the problem of the relation of Divine Forgiveness to Divine Punishment? Does Divine Forgiveness carry with it immunity from Punishment? Does the Atonement (if I repeat) take away my sins so that the results of those sins are done away with in the invisible worlds? When Christ said: 'Thy sins be forgiven thee,' did it mean that the hearer would not be punished for past sins in the world to come? When the sinner repents, and is 'absolved,' what exactly happens? There is grave difference of opinion on this subject among humble Christian people, and it would be most helpful to learn what a Christian Spiritualist like yourself thinks on this vexed problem. How is 'Thy sins be forgiven thee' to be interpreted in the light of 'Whatsoever a man soweth that shall he also reap'?

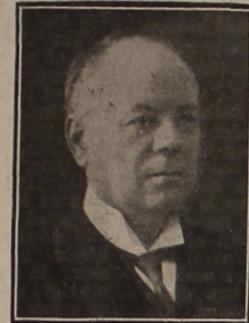
"I would willingly share my own thoughts and convictions with you on this subject, if this letter were not already too long; but I hope you will not think that I am exceeding a stranger's privilege in asking you to take (if possible) an early opportunity of sharing with your readers in *Light* what you think is true and profitable for us to know on a problem which is dark and difficult to many souls."

In this, as in every instance which involves an investigation of the psychic regions of Christianity, we must get right down to the roots by seeing what the New Testament words originally meant to those who heard them. When Christianity was introduced to the world, it did not find a technical terminology ready to its hand. It had to impress the new technical sense upon existent Greek words in just the same way as we have stamped a new significance upon the old word "tube" by making it mean a particular species of railway. Thus (to give familiar examples) the Greek word "martyr" originally only meant "a witness," and the term "soteria," which in our version is rendered "salvation," merely conveyed to a Greek the idea of a safe return home.

There are three words used for sin in the New Testament. The principal word is *hamartia*, with its derivative *hamartema*. *Hamartema*, however, only occurs in four places, and its obvious derivation from *hamartia* will enable the same elucidation to serve for both words. The third term is *paraptoma*. But that word only occurs three times. Its original meaning was "a fall, taking place by or near something," and hence its New Testament significance of a lapse or deviation from uprightness. We need not pause to analyse it.

THE ESSENTIAL MEANING.

Having thus cleared the ground of the two subordinate words, we turn to the main New Testament word for sin—*hamartia*, which occurs about 160 times in the text of the New Testament, and is the standard term continually in the mouth of Christ, in addition to being used by His apostles and all the early Christian writers. Now, *hamartia* in Greek meant "a failure to hit the mark." That is the sense which it bears in all the Greek writers, from Thucydides downwards. And the idea is quite obviously this—that man has an obligation to attain a certain standard of conduct, or, as it were, to hit a certain bull's eye, so that when he misses it there is a case of *hamartia*. Upon this primary significance of the word the whole theological doctrine of sin depends.



DR. ELLIS T. POWELL.
Author of "The Evolution
of the Money Market."

But it will be seen that whereas the theological doctrine of sin attributes to man an inherent perversity of nature, supposed to have been bequeathed to him by Adam, the fundamental Christian idea as expressed in *hamartia* is that of an unsuccessful effort to achieve a given end. In a word, the basic idea is completely in accord with what we are told from the Other Side, *viz.*, that man is a creature struggling upwards from very humble beginnings, and that the course of his struggles is also the record of his many failures to come up to the scratch. As Tennyson says:—

"I have climb'd to the snows of Age, and I
gaze at a field in the Past,
Where I sank with the body at times in
the sloughs of a low desire,
But I hear no yelp of the beast, and the Man
is quiet at last.

As he stands on the heights of his life with
a glimpse of a height that is higher."

The "sinking with the body at times" represents the instances of *hamartia* in the careers of every one of us. "If we say that we have no *hamartia* we deceive ourselves, and the truth is not in us: but if we confess our missings of the mark, God is faithful and just to forgive us our missings of the mark, and to cleanse us from all unrighteousness." (I. John, i., 8 and 9.)

And now that we know what *hamartia* really meant, let us endeavour to get an equal clarity of comprehension with regard to forgiveness. As before, I keep to the New Testament. Here two verbs bear the whole burden of the work, and the first, as we shall see, is not to our immediate purpose. This is *charizomai*, which means "I am gracious to a person," and does not contain the basic significance of forgiveness at all. It rather signifies the answer of a person to whom you apologise for having inadvertently inconvenienced him, his answer being that the apology is accepted. For instance, in Luke vii., 43, we have the story of the money-lender who had two debtors, one owing him £50 and the other £5. As they were unable to pay he freely forgave them both. In answer to Christ's question, which of them would love the money-lender most, "I suppose," said Simon, "the man to whom he was most gracious," that is to say, the man whose apology for inability to pay made the largest demand upon the generosity of the money-lender. This particular Greek word is used in about ten instances in the New Testament. Practically the whole of the rest of the work, where forgiveness is in question, is done by the Greek verb *aphiemi*, which occurs over forty times. To give a very familiar instance, it is the verb used in the Lord's Prayer, "Forgive us our trespasses, as we forgive them that trespass against us."

The reader who wants thoroughly to understand the forgiveness of sins in its psychic sense must endeavour very carefully to grasp the essential significance of this verb. There is a Greek term *eimi* which means "to go." It has what is called a causal form in the verb *seimi*, which signifies "to make to go, to set a-going, to send away, to let fly," and this verb in turn has an intensive derivative in *aphiemi*, the verb with which we are concerned. Thus, the real sense of the word is "to throw," but in New Testament days the word was used more generally with the meaning "to leave" or "to let go." If a Greek of New Testament time had wanted to say, "Take it or leave it," that is the word he would have used. Probably the most illuminating method of illustrating the exact meaning of the word will be to set out a number of familiar passages from the New Testament where it is used, putting in italics the respective translations:—

- Mat. iv., 11. Then the devil leaveth him,
- 22. they immediately left the ship and
- ix., 2. of good cheer; thy sins be forgiven thee.
- xiii., 36. Jesus sent the multitude away, and
- xix., 14. Suffer little children, and forbid them not,
- xxii., 38. your house is left unto you desolate.
- xxiv., 40. one shall be taken and the other left.
- xxvii., 50. a loud voice, and yielded up the ghost.

Mark vii., 8. *laying aside* the commandment.
 xiii., 2. *there shall not be left* one stone.
 Luke v., 11. *they forsook* all, and followed him.
 x., 30. departed, *leaving* (him) half dead.
 John iv., 28. The woman then *left* her waterpot,
 xi., 44. *Loose him, and let him go.*
 xii., 7. Then said Jesus, *Let her alone:*
 xx., 23. *sins ye remit, they are remitted.*
 Heb. vi., 1. *leaving* the principles of the doctrine.

Let me use a short parable in order to assist us in getting at the root of the matter. Middle-C on a piano has for some time been dropping flat. Instead of being in perfect unison with the note an octave above, it now produces a perceptible discord when the two are sounded together. Upper-C is very indignant about this, and assumes a very reproachful demeanour towards his neighbour an octave below. Ultimately middle-C begins to be sorry for the trouble he is causing. Instead of treating his own flatness with indifference he makes up his mind that he will try to resume his former unison with his friend an octave above. This excellent intention he communicates to upper-C, who promptly abandons his resentful attitude and resumes the old friendly relations. But this has not cured the flatness of middle-C. He is still out of unison with his friend. Only by recruiting the assistance of the tuner can he be brought back to his proper level. But when the tuner comes middle-C is very willing to submit to the tuning process, since he is extremely anxious to atone for his fault and to relegate it as far as he can into the forgotten past.

THE PARABLE INTERPRETED.

Now, here we have an illuminating analogy. Middle-C, the living man, has gradually got out of unison with upper-C, who represents God. He has repeatedly missed the mark, to revert to the expressive terminology of the New Testament writers. In due course he resolves that this missing of the mark must be amended as far as in him lies. That intention he communicates, in such way as spiritually suits him best, to the Supreme. If he be sincere his professions will be accepted and he will be reinstated in the former relationship. That is to say, his missing of the mark will be forgiven, dropped, let go, laid aside, remitted—to use various terms, all of which will translate the original Greek verb. But the discord remains. Owing to his own negligence in having become flat, this human middle-C cannot sound in unison with the Divine upper-C, however much he may wish to do so. In plain English, the missing of the mark itself has been remitted, but its consequences will have to be worked out before they finally cease to operate to the prejudice of his relations with the Divine. This is the significance which attaches to such texts as those which tell us that "whatsoever a man soweth that shall he also reap." And the warping influence extends not only to the physical system but also to the spirit, as is shown by such warning as that of Prov. xxiii., 7, "As a man thinketh in his heart so is he." The pernicious thoughts distort him, and he must come back to the straight before the consequences can be completely obliterated. Moreover there may be expiation to be made by the repentant offender, as regards other persons, either injured or driven into *hamartia* themselves, in consequence of his actions.

(To be continued.)

"WHAT WAS CHRIST'S LANGUAGE?"

Mr. W. H. Schoff, of Philadelphia, a correspondent learned in Scriptural exegesis, writes thus interestingly of the question recently discussed by Dr. Powell and Major Marriott (pp. 345 and 382):—

The cry on the Cross is an interesting, and by no means a simple, problem. It is, of course, a quotation from Psalm xxii., 1, where the Hebrew is *Eli, Eli, lamah 'azavtani*. The root sh-b-q does not occur in Hebrew. Yet the Greek transliteration is clearly from the Aramaic, as if made from the Targum or popular paraphrase of the Hebrew scriptures in current use. It is not quoted from the Septuagint, which at Psalm xxii., 1, reads *theē mou, theē mou, hinati me egkatalēpēs*. But if we observe the text of the Gospel of Matthew, the Evangelist is usually found, when quoting from the Old Testament, to be translating direct from the Hebrew, while the sayings of Christ recorded in that Gospel are usually from the Septuagint Greek. Why, at the last, Aramaic should appear, is a psychological question. Perhaps because it was the native language, as Greek must have been the secondary one. Perhaps because an Aramaic psalter was in common use, and therefore familiar.

These triliteral Semitic roots are in themselves a fascinating problem. How primitive man could have worked out, and held to, so elaborate a language-structure, one finds it hard to comprehend. It is quite true that Arabic, classical or modern, uses, and conjugates, in almost the same forms, the same roots used centuries earlier by the Hebrews and Babylonians, and with little difference in meaning. But this would hardly require us to conclude that the Evangelist used Arabic; for Aramaic was the language of the country where he lived, and was built on the same forms.

No doubt a Phoenician merchant, re-appearing on the scene at Tangier or Malta or Zanzibar, could even to-day succeed in making himself understood.

"FRAUD UNCONSCIOUS AND CONSCIOUS."

BY GEORGE E. WRIGHT.

Under the above title a writer in "The Nation and The Athenaeum" devotes two columns to proving, to his own satisfaction, that all psychical phenomena are explicable by one of these two varieties of fraud.

The portion of the article which deals with conscious fraud is, as is usual in such cases, barren of argument and evidence. Its *pièce de résistance* is the now discredited investigations of Messrs. Whately Smith and Patrick. This is enough to show that this portion of the article is unworthy of serious attention.

But in regard to the writer's treatment of "unconscious" fraud, a few words may usefully be said. He rediscovers, with great pomp and circumstance, the well-known phenomenon of cryptomnesia. He tells us that "if we accept the hypothesis that all we have ever known is permanently enregistered in the unconscious, then the difficulty of saying that certain information could not be known to the medium becomes greatly increased." He, therefore, concludes that "The immediate effect of this . . . is to hold all spiritualistic results in suspense; a comprehensive and non-analytical scepticism becomes justified."

The writer seems to be totally unaware that every student of psychical research keeps prominently before him the possibilities of cryptomnesia. The case of the emergence of subliminal memories, quoted by him in his article, is on all fours with many which have been investigated years ago and are familiar to every instructed Spiritualist. See, for example, "Proceedings S.P.R.," Vol. XXV., p. 455, seq., "A Case of Emergence of Latent Memory."

No one pays any great attention to what a sensitive says as to his normal knowledge. Cryptomnesia is only excluded when it is *independently* verified that the sensitive could not have had normal knowledge of the subject of the communication purported to be transmitted by him.

As regards three of the most convincing types of evidence—the cross correspondences, the book tests, and the newspaper tests—the hypothesis of cryptomnesia entirely fails to offer any explanation. We may credit the subconscious with the power to record every effect which may at any time reach it, but we cannot credit it with the power to create new matter.

The real point at issue is that, when every possible deduction is made for cryptomnesia, sub-conscious cerebration, mistakes in observation and record, and all other possible sources of error, there still remains a considerable and increasing mass of phenomena which are not explicable by any other than the spiritistic hypothesis. It is this point that critics such as the writer of the article under discussion cannot, or will not, see.

In this subject we cannot generalise, and say that because the hypothesis fits some phenomena of a certain kind therefore it covers all phenomena of that kind.

Some psychologists will go any length—even to the extent of inventing a purely imaginary cosmic reservoir of human memories to which the unconscious of a sensitive can obtain access—rather than consider the plain and simple spiritistic hypothesis.

This is clearly due to *a priori* prejudice. The truly scientific attitude is to treat the spiritistic hypothesis just like any other hypothesis, and to admit it where it fits the facts better than any other.

A FINE PSYCHIC NOVEL.

"THE MAN ON THE OTHER SIDE."**

All Spiritualists should read this splendid psychic novel. It should be a valuable work to lend to friends who need comfort as well as enlightenment on such matters, also to pass on to people who ought to have our movement brought to their notice. Very many people who would not attempt to read a serious account of Spiritualistic phenomena will read a novel gladly, and this one has the merit of presenting our facts correctly. If the foundation of the romance is not in actual experiences (though I believe this probable) it at least is full of psychic happenings true to our facts. There is no straining at effect or mystery, yet the reader's attention is completely held by the beauty of the thoughts and the charm of the descriptions. There is much pathos and humour, and the characters are truly drawn; also there is a subtle atmosphere of that peace and joy which comes to those who have conquered the parting of death and established actual communication with the departed loved ones. The feeling of eternal life—this life seen as a part of the next stage, and as continuous—pervades this most unusual work, and fills it with fragrance and power.

I do not know if the author, Miss Ada Barnett, writes from personal experience, but at any rate she presents our phenomena in a manner calculated to charm the believer and arrest the attention of the sceptic.

Spiritualists will welcome more of a like nature from the pen of this gifted author.

IRENE TOYE WARNER-STAPLES, F.R.A.S.

* George Allen and Unwin, 7/6 net.

THE SOCIETY FOR PSYCHICAL RESEARCH.

PAPER BY THE HON. MRS. ALFRED LYTTELTON.

The Hon. Mrs. Alfred Lyttelton read a paper at a meeting of the Society for Psychical Research held at the Steinway Hall on July 13th, in which, in her own words, she essayed to give "a simple account of some of the Society's past and present activities." Mr. Gerald Balfour presided, and among those present were Mrs. Henry Sidgwick, Lord Grey of Falloden, Lady Glencorner, Sir William Barrett, the Hon. Everard Feilding, Lady Dewar, Professor Haraldur Nielsion, the Rev. Drayton Thomas, Miss Felicia Scatcherd, Lady Troubridge, and Miss Radclyffe Hall.

Mrs. Lyttelton said that the committee of the Society had been somewhat forcibly impressed lately with the ignorance shown by the general public of the society's aims and methods. The society suffered, on the one hand, from a great deal of misconception, criticism, and ignorant scoffing, and on the other from an extravagant idea of its powers and consequent sense of disappointment that the existence of the soul, of messages from the dead, and even a second Advent, were not at once proclaimed. They had welcomed the idea that some one, like herself, who had never taken any share in the administrative side of the work, but had long been interested in the subject, should give a simple account of some of the society's past and present efforts and the possible future lines of its development.

APPARITIONS OF LIVING AND DEAD.

The society had established beyond any question that some of the supernormal phenomena they had started to examine existed. Apparitions involving some veridical element had been seen, both of the living and of the dead. A multitude of cases of telepathic communication had been proved, as well as innumerable instances of physical phenomena, such as table-turning, levitation, rappings, and messages. The transmission of thoughts and ideas otherwise than through the senses had been demonstrated, and side by side with the wonderful advance of the last twenty years in the study of psychology, the careful and patient work of the society had explored the subconscious mind, and discovered many of its strange and unsuspected powers and habits. Nothing, said Mrs. Lyttelton, was really sporadic and not subject to any law. She had come to the conclusion that the main work of the society for the next few years should be the investigation of the obscure functions of the subconscious mind, and among these the most important might well prove to be the action of telepathy.

EXPERIENCES IN TELEPATHY.

Telepathic experiments had recently been carried out between Professor Gilbert Murray and his daughter, and between Mr. Hubert Wales and a lady only slightly known to him. The results showed that the transference of thoughts without sight, touch, speech, or any kind of contact was definitely possible.

Mrs. Lyttelton gave a telepathic instance in her own experience. While she was putting on her shoes one morning she thought she saw a piece of the white skirting board of the room in flame. But it was only an optical illusion. The next day she received from her son at Cambridge a letter saying he had had in his rooms a fire, which started with the white skirting board catching alight.

TRUTH THE GOAL.

The society claimed to be a scientific body working in the same way as any other; but it was the misfortune of the subject with which it dealt to be inextricably entangled with human terrors and hopes. The society had its hand now on the thread which would guide it through the maze of mystery and doubt. Truth was their goal, and a fearless acceptance of whatever it might imply, their intention. No prejudices, no beliefs, no fears, should stand in the way. Ridicule and contempt had been faced, and would probably have to be faced again, but the S.P.R. would continue to investigate, sift, and classify. Her own belief was that definite scientific proof of the existence of what were called "spirits" would be attained, and that by the help of scientific study and inquiry they would get authentic tidings of things at present invisible.

In conclusion, Mrs. Lyttelton appealed for help for the society, not only financially, but by the submission by individuals of cases of significant dreams, telepathic experiences, and physical manifestations, dated and authenticated for the society's investigation.

The Hon. Gerald Balfour said Mrs. Lyttelton's paper might be described as "How it strikes a non-official member." The Press generally spoke of the S.P.R. as a "spook society," while Spiritualists were apt to regard its attitude with suspicion. The fact was that the society existed for scientific investigation. Its duty was to collect evidence. Conjectural hypotheses belonged to those who held them, not to the society. Its aim was to record without prepossession or prejudice, and to follow the evidence fearlessly wherever it might lead. (Applause.)

A CRIME AND ITS DETECTION.

AN OLD-TIME STORY OF SPIRIT COMMUNICATION.

In one of her addresses some time ago Mrs. Yates, of the Theosophical Society, told a remarkable story of "spontaneous somnambulism" which led to the capture of two criminals. The special interest of the account for us was the story of the girl Poweleska, who claimed to be in communication with the spirit of Michel, the murdered man. Mrs. Yates kindly furnishes us with the following notes of the story:—

The following extraordinary case is recorded in judicial proceedings which have authenticated the account. The situation of the subject, who was in prison, and the special surveillance to which she was subjected give us a sure guarantee that she could receive no knowledge of the facts save through the faculty of lucidity.

Odessa, 1842.—Old blind man Michel has for many years been accustomed to get his living by seating himself on a beam in a timber yard with a wooden bowl. The inhabitants believed he was a soldier, who had got his wound in battle. For his own part he spoke but little, and never contradicted this opinion.

One night Michel met a little girl named Poweleska, friendless and on the verge of perishing of cold and hunger. He took her home, and adopted her. Instead of sitting in the timber yards he went about the streets in her company asking alms. The child called him "Father," and was extremely happy. After five years a misfortune befel them owing to a theft having been committed in a house at which they had visited in the morning. Poweleska was arrested, and the blind man left alone once more. But now, instead of resuming his former habits, he disappeared altogether, and the girl was brought before the magistrate to be interrogated with regard to his probable place of concealment.

"Do you know where Michel is?" said the magistrate. "He is dead," said she, shedding torrents of tears.

As the child had been shut up for three days without any means of obtaining information, this answer, together with her unfeigned distress, caused considerable surprise.

"Who told you he was dead?"—"Nobody."

"Then how can you know it?"—"I saw him killed."

"But you have not been out of the prison?"—"But I saw it nevertheless."

"But how was that possible; explain what you mean."

—"I cannot. All I can say is that I saw him killed."

"When was he killed, and how?"—"It was the night I was arrested."

"That cannot be; he was alive when you were seized."

—"Yes, he was; he was killed an hour after that. They stabbed him with a knife."

"Where were you then?"—"I can't tell, but I saw it."

The confidence with which the girl asserted what seemed to her hearers impossible and absurd made them think she was either insane or pretending to be so. So they questioned her about the robbery, asking her if she was guilty.

"Oh, no."

"Then how came the property to be found about you?"

—"I don't know. I saw nothing but the murder."

"But there are no grounds for supposing Michel is dead; his body has not been found."—"It is in the aqueduct."

"And do you know who slew him?"—"Yes, it was a woman. Michel was walking very slowly after I was taken from him. A woman came behind him with a large kitchen knife; but he heard her and turned round. Then the woman flung a piece of grey stuff over his head, and struck him repeatedly with a knife, the grey stuff being much stained with the blood. Michel fell at the eighth blow, and the woman dragged the body to the aqueduct, and let it fall in without lifting the stuff, which stuck to his face."

The magistrate said it would be easy to verify these statements, so he dispatched people to the spot, who found the piece of stuff over Michel's head exactly as it had been described. But when they asked her how she knew this, she could only reply, "I don't know."

"But you know who killed him?"—"Not exactly, but it is the same woman who put out his eyes; but perhaps he will tell me her name to-night, and if he does I will tell you."

"Whom do you mean by he?"—"Why, Michel, to be sure."

During the whole of the intervening night, without allowing her to suspect their intention, they watched her, and it was observed she never lay down, but sat upon the bed in a sort of lethargic slumber. The body was quite motionless, except at intervals when this repose was interrupted by violent nervous shocks which pervaded her whole frame.

Next day when brought before the magistrate, she declared she was unable to tell him the name of the assassin.

"Stay," said he, "did Michel never tell you, when alive, how he lost his sight?"

"No, but the morning before I was arrested he promised to do so, and that was the cause of his death."

"How could that be?"—"Last night Michel came to me and pointed to the man who hid behind the scaffolding on which he and I had been sitting. He showed me the

man listening to us, and said, 'I'll tell you about that to-night,' and then the man disappeared."

"Do you know the name of this man?"—"Yes, it is Luck. He went afterwards to a broad street that leads down to the harbour, and entered the third house on the left."

"What is the name of the street?"—"I don't know, but the house is one story lower than the adjoining ones. Luck told Catherine what he had heard, and she proposed to him to assassinate Michel, but he refused, saying that it was enough to have put his eyes out fifteen years ago while he was asleep at her door, and then to kidnap him into the country. When I went in to ask charity Catherine put a piece of plate in my pocket in order that I might be arrested. Then she hid herself behind the aqueduct to wait for Michel, and she killed him."

"But since you saw all this why did you keep the plate? Why did you not warn Michel?"—"But I did not see it then. Michel showed it me last night."

"But what would induce Catherine to do this?"—"Michel was her husband, and she had forsaken him to come to Odessa and marry again. One night, fifteen years ago, she saw Michel, who had come to seek her. She slipped hastily into the house. Michel, who thought she had not seen him, lay down at her door to watch. But he fell asleep, and then Luck burnt out his eyes, and carried him to a distance."

"And is it Michel who told you this?"—"Yes, he came very pale and covered with blood, and took me by the hand and showed me all this with his fingers."

Upon this Luck and Catherine were arrested. The woman had been actually married to Michel in 1819 at Khersow. They subsequently confessed the crime. When they communicated the circumstances of the confession to Powelska, she merely said, "I was told it last night."

The affair aroused great interest, and people all round the neighbourhood hastened into the city to learn the sentence.

"Who shall venture to assert," says Dr. Emmanuel, "that this communicating with the dead in sleep is merely a subjective phenomenon, and that the presence of these apparitions is a pure illusion."

AMATEUR CORROBORATION OF "BOOK-TESTS."

BY M. L. CADELL.

The long promised "Book Test" number of the "Proceedings" of the Society for Psychical Research has now appeared, with an analysis of cases and interesting comments thereon by Mrs. Sidgwick. Some of the tests are most successful, and really seem to afford undoubted proof to an unbiased mind that they are given by friends of the sitters on the other side. Great pains have been taken by the sitters to exclude all possibility of sub-conscious knowledge on their part of the books selected. In some cases the entire contents of a bookcase have been removed and a set of unexamined second-hand books put in their place. Indeed, much credit is due to all concerned for the infinite pains that has been taken to convince the public, who are so ready to catch at any loophole which will enable them to cry, "Telepathy, only telepathy!"

For nearly two years I have been given book-tests through alphabet and pointer while sitting with a friend, and it is very interesting to find in this volume that others have encountered the very same puzzles and difficulties that we have done. This seems to show that these are not peculiar to Mrs. Leonard's mediumship, but are common to book-tests by whomsoever they are tried.

In *LIGHT* for January 15th (p. 46) I gave an account of a few of our amateur book-tests, but without repeating what I wrote then I may say that our experience thoroughly corroborates the following points:—

(1) We have found the number of the page much more difficult to give correctly when it is more than two figures; the successes with single numbers are most numerous. The order of the figures we have also found sometimes misplaced, e.g., 71 for 17.

(2) Sometimes we have found, as sitters with Mrs. Leonard have done, that the opposite page is meant, quite clearly; that is, the side facing when the book is laid open.

(3) Occasionally the pages are counted with preface and title page instead of by actual numbers, and once the pages were successfully counted from the end backwards.

(4) The communicators through Feda found that a failure in the "book-test" meant as a whole that the sitting was not a very successful one.

(5) The communicators quoted by Mrs. Sidgwick agree in saying that they do not read the pages of a book word for word as we do, but "sense" the meaning. Occasionally, though, some special word came through correctly or nearly so. This has also been our experience exactly.

There is a sixth point on which Feda lays some stress; this is that it is much easier for a spirit to "sense" a book which has been previously read by someone or other. She says: "Everyone who has read a book has left what you

might call a sort of aura. When reading the book they have in a way psychometrised the book and left a thought. A book straight from the printers would not be at all good, but very difficult. It is something like a person who has been in a room five hundred years ago and has left there an impression."

Again Feda says: "He's got a feeling, neither he nor any other spirit could sense a book which had come straight from the printers and never been perused. . . . It wouldn't matter if you had not read them, as long as someone has."

Mrs. Sidgwick comments on this somewhat doubtful theory of Feda's. She says, "There is no adequate evidence that an uncut book is more difficult to 'sense' than one which has been read."

But of course the laws which govern spirit communication are still so little known that it can only be by the accumulation of evidence that this curious point can be decided one way or other. Feda, it will be noted, does not say "impossible," only "more difficult."

As bearing on this point I shall now recount a rather satisfactory "book-test" received recently by a friend and me.

On April 2nd, as soon as we sat down there was spelt out: "We want you to open the gleaner." I said, *sotto voce*, "Surely gleaner is nonsense." "It is quite all right," my friend said, "The 'Gleaner' is a missionary paper." [My friend then asked if the new number was meant. It had arrived by post that morning from the printers and had not been taken from its wrapper. It was in another room.] "Yes, page 9. It says, 'no men can be made to take an interest in good things unless God helps them.'" (What part of page 9?) "First line and second sentence." I broke open the wrapper, and near the top of page 9, in either the second or the third line was:—

"We cannot expect people to follow an ideal of which they have not the least conception. . . . The Holy Ghost speaks in divers manners."

This sentence was in a kind of sermon; all the rest of the magazine consisted of news from the various mission-fields with numerous illustrations. What we got seemed to us quite a correct translation of the thought into other words. No other sentence in the paper would have suited in the least; so coincidence cannot explain, nor telepathy, as the magazine had not been opened since it left the printing house until after we had received the test.

LIFE'S CONDIMENTS.

Two tiny children had been lifted into high chairs on opposite sides of a small table. Before each was a basin of bread and milk. Something was lacking. "To it!" was the united demand. We hesitated. We were not learned in baby idioms. But babies are not accustomed to being kept waiting. Baby fists beat on the table. Baby voices rose in a perfect crescendo, "To it! To it! To it! To it!" We looked around in dire perplexity. Just then their mother entered. "They want sugar to it," she explained. The required condiment was added, the agonised cries were hushed and contentment reigned.

The incident, many years old, recurs to us with a sense of familiarity as of something in which we ourselves—children of an older growth—have been the chief actors. How oft, as we sat at life's table, have our minds refused to feed contentedly on the normal round of interests, and craved for some added zest. Simple bread and milk is not enough. We must have sugar. We do not scream, and beat, and kick in our impatience, but the inner cry is not the less insistent. The craving for novelty hurries us hither and thither. We look forward to keeping an engagement with a friend. That over, we look forward to our holidays. "To it! To it!" we cry. We rush off to Swiss scenery and revel in mountain, and lake, and glacier. The impressions last for a time, and then fade, and some fresh appetiser is demanded. We sigh for happy times in the long past. So much that was once interesting has lost its savour, has become "stale, flat, unprofitable." One week is like another, and one year is like another except that we grow tired, more jaded. "To it! To it!"

Let us hush these foolish cries. We are no longer babes. God has surely some happy surprises for those who patiently take what the day brings. Have we learned to cultivate the simplest pleasures? Too highly seasoned food ruins the appetite. The palate of the vegetarian is more sensitive to delicate flavours than that of the meat-eater. The thrush is singing all day in our neighbour's elms. Even in the big City there are pleasant gardens wherein we may sit for a while, and watch the children play, and see perhaps the old, old story told in miniature—the little maid of three making pretty love to the shy toddling boy of two. Life has few sweeter sounds and sights than these.

Better still if we can drop some sweetness into another's cup. May there not be some saddened life we can cheer, some sinful life we can pity and help? In such gentle offices we shall find the insistent cry of our nature for change, and zest, and novelty will subside. Life's fare will no longer seem tasteless. Love, the best of all condiments, has been added to it. We shall taste it and be satisfied.

GERSON.

L I G H T,
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Telegrams: "Survival, Westcent, London."

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SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

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Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"LIGHT" AND ITS OUTLOOK.

A FEW SIMPLE PROPOSITIONS.

We have been for years describing our position in the world of journalism, explaining what we stand for, and then, having said all that apparently can be said, in a variety of ways, we find it continually necessary to say it all over again. So be it. We hope this time to say it so plainly that it will be unnecessary to repeat it for quite a long time.

OUR PURPOSE.

We exist as a journal because we recognise that man is more than an animal, something higher than a combination of material elements. We hold that he is a spirit with powers beyond those with which he is ordinarily acquainted. Those powers manifest the working of a soul behind the physical structure. We call them psychical faculties—clairvoyance, clairaudience, precognition, and prevision, are amongst them. Instances of these faculties are known all through the ages. There is hardly a family in the realm which has not its ghost story, its tale of dream and vision, its legend of an interposition from the Unseen World. It has been our work, with that of other journals, groups and societies, to collect these cases, to study them, to draw inferences from them and see where they lead. The evidence for these things is simply overwhelming. Regarded in the mass, they leave the materialism of the last two centuries without a foothold; they prove the truth of the so-called "miraculous" element in the Bible; they show the real basis of the religious element in humanity. They give us our *locus standi*, so clear it is that the reality of these things must be brought home to humanity; that the Churches must be made to realise that they have in Spiritualism their most powerful ally in vindicating their position in the face of scepticism and in coping with that even greater enemy of the truths for which they stand—indifference.

OUR STANDPOINT.

We have said over and over again—we say it once more, in a different fashion—that Spiritualism deals with an essential basis of religion, in proclaiming that we are spiritual beings living, while in the flesh as material beings, in a material world, but at the same time, in touch with the spiritual order in some one of its innumerable phases, humble it may be or relatively high. We aim to be inclusive rather than exclusive, but while Spiritualism, in its highest and best sense, may be the handmaid to Religion, it cannot be Religion itself. We have amongst our readers, and Spiritualism includes amongst its followers, men and women of many different faiths. Many devout members of the Christian Churches are also earnest Spiritualists, although they may not always adopt the name. That is the best reply to the objection raised so constantly and so baselessly that Spiritualism is anti-Christian. Some Spiritualists may lend colour to the accusation by an attitude of hostility to the Christian Church. But that is no affair of ours, and does not in any way affect the validity of our facts. Those facts have definite connections with Spiritualism, as a philosophy. We

might quote authorities, Mr. W. E. Gladstone, for example, who not only saw but traced those connections. But the appeal to authorities has been overdone, especially in days when it is in the power of every intelligent mind to settle the question for itself with the facts before it.

A COMPLICATED SUBJECT.

We have been told that the question is a complex and difficult one. It depends upon how you approach it. The spiritual side of things is always divinely simple. It relates to matters felt, seen and known through the intuitions. Many a simple, unlettered soul is wise in spiritual things, full of shining power developed by hard contact with the discipline of mortal life. On the other hand, many a giant intellect finds itself hard put to it to shear a way through the intricate tangle of psychical facts in order to arrive at a firm position and a clear light. That it does not usually succeed is intelligible enough. Mental or intellectual vision is tremendously necessary in dealing with the business of the material world; but it is not spiritual vision. One does not discover the soul by anatomy, and no living organism can be built up merely by articulating the dry bones of psychical research and clothing them with no matter how perfect a texture of scientific phrases.

HUMAN SURVIVAL.

We have proved human survival; we cannot prove immortality except by inference. We can see that the survival of man tends to the immortality of man, just as we see that time tends to Eternity, because one is somehow involved in the other. We prefer to stand for immediately practical issues. If man survives beyond the grave, not by any miraculous feat but because survival is a fact in Nature, and if the world to which we pass at death is also part of the natural order, then is our view of life immensely widened, and our faith that the Universe is directed by Divine Intelligence receives ample justification.

That is a sufficiently broad basis for us or for anyone. What religious implications are to be drawn from it is a matter for the individual judgment. Facts are facts for all, but one man's truth may not be at all true for another. Hence the broad standpoint we take up in these matters. We hold that it is open to everyone to affirm what he believes to be true, but he has no earthly or heavenly right to take up a position of antagonism to those who do not, for any reason, accept his view. That leads to endless wrangling, and never, so far as we have seen, to anything else. The best Spiritualists we know are those who, following quite different religious beliefs, can meet together in amity, none wishing to traverse the doctrines of any of the rest. That they have the truth each in his measure, is clearly apparent, for it is in the life rather than in professions of faith that these things are made manifest.

THE PASSING OF JOHN LOBB.

Mrs. Florence H. B. Turner writes:—

John Lobb was a great personality, one of God's own men, upright, honourable, true and courageous—a man whose name is revered throughout this great city, upon whose shoulders rested many dignities, and who used them fearlessly for good, and worked in and through them for the benefit of mankind. He was chosen, and he did not fail! John Lobb was, is, and will ever be, a great citizen!

Spiritualism was life to him, the source of all he cared for most; peace, harmony and fellowship—he knew the spirit world as we know our own immediate neighbourhood and, I doubt not, even now is "walking in familiar places," from whence he will send us helpful messages and advice.

Great things (as this world knows them), wealth, position came to, and left, John Lobb, in his long lifetime here, but he was undisturbed—always happy, his dear old face radiant with smiles, we would greet you with a hand grip that meant friendship.

Those who knew him best, loved him most—but all must feel his influence and, whether they know it or not, will live, spiritually, a little better, a little happier, a little kinder, because John Lobb lived, and will continue to "manifest" as God wishes in this great City of London.

FROM THE LIGHTHOUSE WINDOW.

Professor Haraldur Nielsson, from Iceland, with whose work as a psychic researcher readers of LIGHT are familiar, is now on a visit to London with his wife.

Mr. James Coates left last week for Switzerland for a holiday. His numerous engagements during the past months have kept him very actively occupied, and the rest and change of scene should prove acceptable.

Most of the members of the London Spiritualist Alliance are away on holidays. If during their wanderings they should come across any well authenticated stories of psychic phenomena it is to be hoped that they will make a point of recording them and forwarding them to the L.S.A. for filing and reference.

An At Home is to be held at the Stead Bureau on Monday next, in connection with the close of the present session.

A bust of Mr. William T. Stead, a replica of the one on the Thames Embankment, was unveiled in Central Park, New York, on July 6th, by Mr. Melville Stone, the Chairman of the American Stead Memorial Committee, who, in the course of a speech, paid a tribute to Mr. Stead's work for international peace.

The Rev. G. Vale Owen contributed to the "Weekly Dispatch" of Sunday last the first of a series of articles on "Man's Survival After Death." It is excellent both in matter and manner, and will stimulate interest in the articles which are to follow.

At the outset Mr. Vale Owen makes his position clear. He says: "First of all, I am not going to prove to my readers that their loved ones are alive in the land to which they have gone. Certainly, the one grand fact of human survival will be my theme. But I shall not prove it to anyone. What I shall try to do is to put my readers in the way of proving it for themselves, if they think it worth while."

After relating a touching and beautiful incident of a mother's return to her infant, Mr. Vale Owen makes this comment, which is worth reproducing because it is so characteristic of him. He says: "The sceptic may smile the smile of the wise on reading such a story as this. I used to do so myself; so I can forgive him. But I have learned something during my quarter-century's work among these hard-headed north-country people. I still smile to-day when they break through their ordinary thick crust of reserve to tell me of such incidents as this. But my smile now is that of a wiser and, I hope, a humbler man. It is the smile of one who knows that what they tell me is true. To me it is true, first, because I know these people. They are simple, shrewd, truth-loving, and lie-hating people. They are not visionaries. And I also believe them because I can duplicate, in all essentials, from my own experience, what they tell me out of theirs. I shall have many such incidents to relate in the course of these articles."

Princess Wahletka, the Indian seeress, is exciting great interest in Leeds, where thousands are seeking to test her psychic power. In one afternoon, according to the "Daily Mirror," a thousand women attended a special séance.

The mention in this page of the whereabouts of a small quantity of Dicyanin, the coal tar dye with which the Kilner screens are made, has had a good result. A capable psychic researcher at once secured the Dicyanin and is about to enter upon a series of experiments. There is need for this investigation, for a doubt exists in many minds whether it is only those who possess clairvoyant power who can see the aura by means of the Kilner screens. In that case the screens are not necessary.

M. Maeterlinck has written a new book, entitled "The Great Secret," to be published in the autumn. It deals with the occult in India, Egypt, Persia, Chaldea and Greece.

The "Daily Express" Manchester correspondent reports what appears to be a poltergeist outbreak at Atherton, where, in the cottage of Mr. John Peacock, bricks and stones have been violently flung across the room, some striking the children.

It is reported that the Peacock children refused to sleep upstairs, but when they slept downstairs pillows flew from under their heads, and an apron careered across the room, dropping at a police constable's feet. The police are said

to have made a searching examination of the house, but found nothing.

The Rev. A. R. Crewe (U.S.A.), who is known to readers of LIGHT, has an interesting article in "Pearson's Weekly" (July 16th), entitled "The Wireless of the Mind," in which he records some successful tests of his own in telepathy.

He says: "There is nothing supernatural about telepathy. The faculty of communicating thoughts and ideas from one mind to another without signs or speech can be explained as logically and as conclusively as a problem in arithmetic. I have on several occasions proved that two persons of the right type of mind can communicate with one another by thought alone." After relating instances of this, he concludes, "And if we believe, as so many people do, that what we call the soul goes forward after our bodies have perished, it becomes a matter of simple reasoning to believe in the ability to communicate with the so-called dead without speech—in other words, by telepathy."

Can any reader tell us where there is a copy of a pamphlet, entitled "Personal Experiences of William H. Mumler in Spirit Photography, Written by Himself"? Mumler was the pioneer in psychic photography, and this record of his seems to have disappeared. A mention of it will be found in the advertisements at the end (p. 26) of "Pioneers of the Spiritual Reformation," by Mrs. Howitt-Watts.

"John Bull," in its issue of the 16th inst., has some caustic remarks on "a family of 'mediums' named Gaulton." "Kings and clowns on tap for the credulous" is one of the headings of the article, a description which, we fear, is over-true. The journal then proceeds to denounce what it apparently regards as another family of mediums named Munnings. As our readers know, Munnings and Gaulton are one and the same. The paper remarks of these people that "whatever be beyond the veil is scarcely likely to be disclosed by the perpetrators of such puerile mummeries."

At the Dudley Police Court on July 6th a woman, charged with fortune-telling, was sent to prison for fourteen days.

At the same court on the same date a similar charge against another woman was dismissed on her giving a promise not to repeat the offence. It was stated on her behalf that during the war she had carried on her art at important charitable functions, securing a considerable sum of money for a fund for prisoners of war and for the Red Cross, and this was done with the cognizance of every magistrate in the borough.

"V. C. Desertis," writing to the "Two Worlds" (July 15th) on "Theological Controversy," concludes as follows: "We abuse a useful ally when we abuse the Bible, just as the Churches abuse a useful ally when they abuse Spiritualism. Do let us drop theology and concentrate on positive progress in our own subject. Those who are 'out to smash Christianity' are confounding theology and creedal forms with the sublime spiritual common-sense of the Gospels. They injure the cause of Spiritualism, repelling those who are well-disposed to it. Those who attack and those who defend the Bible along literalist lines are both taking up a false position, and showing that they do not know what modern research has proved."

He continues: "Spiritual truths are expressed by each generation according to its previous training and traditions. The essence is independent of all religious forms, but each man must have some forms if he has any religion at all. There are some Spiritualist forms which will by no means stand criticism, and dogmatism in any shape is so very futile. It is the work of Spiritualism to harmonise religion and science. Both are true and are not in opposition to the Bible or to history if we understand both as they really are, unwarped by dogmatism of all kinds."

The "Daily News" quotes from a letter which a correspondent received from the Rev. Dr. F. B. Meyer, in which the latter notes, among other signs of decay in the ideals of refinement which characterised the age of Victoria, "the substitution of Spiritualism for religion." The movement must indeed be growing to inspire this (to him) sombre, if mistaken, view.

The "Yorkshire Observer," in a notice of Mr. Edward Bush's famous, or infamous, booklet, "Spirit Photography Exposed," says, "The weakness of his argument is that he presupposes a lower level of intelligence in those who have professed themselves satisfied with he is entitled to do. And he assumes that his experience was identically theirs, which is by no means proved."

TELEPATHY AND CLAIRVOYANCE.

BY HORACE LEAF.

It is still a firm belief among many people that much that passes for clairvoyance is nothing more than telepathy between the living. Interesting as the theory is, and occasionally supported by good evidence, as it appears to be, I do not believe that it can ever seriously challenge the Spiritualistic interpretation of clairvoyant phenomena. That telepathy enters largely into communications which reach us from the spirit world, there need be no doubt. Every capable mental medium will readily admit it as the best explanation of much that falls within his or her psychic experience. Clairvoyance, psychometry and impressions are all conceivably telepathic phenomena of this order; and, if we are rightly informed that the principal means of communication in the next world is by the transference of thoughts and feelings from one to another, the use of telepathy in spirit intercourse with us is only to be expected.

This, of course, is not the question in dispute when the critic charges the medium with reading the minds of the sitters. To the sceptical critic, to admit the operation of spirits at all is to prejudge the case. It is, he considers, much more rational to endeavour to explain all supernormal phenomena by normal means. Only when all ordinary or natural explanations have been exhausted must we resort to the abnormal. Carried out honestly and reasonably, a more healthy rule is difficult to find; but, alas, the critic usually goes too far and overworks his own theory.

Having exhausted the possibilities of the waking mind to receive telepathic impacts, he ruthlessly drags in the subliminal, and safely entrenched behind this remarkable but doubtful quantity, he does not fear being dislodged. There can be no doubt as to the reality of this hidden portion of the human consciousness. Its potentialities are undeniable. It ascends on the one hand to the mysteries of genius, and descends on the other to the horrors of insanity; before it the psychologist sits in respectful silence; to him it is a practically unsound sea, full, for aught he knows, with powers and faculties far exceeding those normally manifested by us. Our ignorance of the subliminal is the critic's safeguard. Since we do not know exactly what it can do, one is safe in assuming that it can do anything. Upon this unfair assumption the telepathic demon builds his arguments and maintains a false security.

No well-informed Spiritualist will deny that telepathy between the living does sometimes occur; neither will any observant mental medium deny that occasionally he receives by thought-transference visions and impressions from the minds of living people. But I do not know one who has failed to realise that this is the exception and not the rule. It sometimes creeps in unobserved by the psychic, simply because it is in harmony with the means by which so many of his mediumistic experiences come to pass.

I have long been of the opinion that one of the chief aims of a mental medium's spirit helpers when developing his psychic gifts is, whilst making him sensitive to their thoughts and feelings, to insulate him against all other. In proportion as they succeed in doing this, his mediumship increases in value. Imagine what would happen in any seance composed of several people, or public meetings where psychic demonstrations are being given, if the medium was open to receive telepathic impressions from all and sundry! Surely nothing but confusion would result.

Quite recently two very interesting instances of telepathy between the living were recounted to me by a London physician, Dr. A. D. Serrell Cooke; and as I happened to have been the medium in one of them, I can speak from the psychic's point of view.

Dr. Cooke, accompanied by his son, a lad of fourteen, attended a meeting for clairvoyant descriptions, held under the auspices of the Marylebone Spiritualist Association in January last. The descriptions were given by myself. In the course of the proceedings I said to Dr. Cooke's son, a perfect stranger to me, that I got with him the spirit of a one-legged sailor named Johnson, whom he knew. The "spirit," I said, was exercising a favourable influence on the boy.

After the meeting Dr. Cooke asked his son whether he really knew such a person as I had described. To his amusement and astonishment the boy replied that he did not, but that he was reading a story in which one of the characters was a one-legged sailor called Johnson. The lad assured his father that at the time of the test he was not thinking of this imaginary personality, but was in a rather listless state of mind.

Dr. Cooke informs me that on another occasion he overheard some remarks passed between two people, to one of whom a clairvoyant description had just been given by a well-known public clairvoyant (Mr. A. Vout Peters). The medium had described the form of a man, who was supposed to be dead, and who spoke a Latin language and came, apparently, from Spain. The recipient repudiated any knowledge of such a person, until his wife reminded him that he had been in the presence of the gentleman all day and had only just left him. The details of appearance, language and country were all correct; but the person was living, although the medium thought he was dead.

In regard to my own case, I saw no form but merely "sensed" it. I gave the name and appearance as they suggested themselves to my mind. The impression I received, however, that the sailor was exercising an influence on the lad, proves that I thought I was in touch with a spirit, and I can only ascribe the incident to thought reading of the deferred type. The message puzzles me. That I got it supernormally I have no doubt, and it probably came from a real spirit in the percipient's "zone of communication," while I erroneously attached it to the thought form I sensed. It may, however, have been merely a case of association of ideas; a common thing in connection with clairvoyant descriptions of spirits and the delivering of their messages. If so, it had no other origin than in my own mind. This, I think, is unlikely in this case, as, being so successful in receiving the impression of the form and the name, I feel confident that the message was equally supernormal in origin, and must have come from a real intelligence or spirit.

Dr. Cooke suggests that as the incident occurred towards the end of the meeting, when no doubt the "power" was beginning to wane, I may have been unable to judge correctly the nature of the impression. This is probably true, although I have very occasionally had similar instances occur when there could be no reason for supposing the power was anything but strong.

The second incident, which occurred in the same hall—Denison House—happened at the early part of the meeting. Dr. Cooke thinks the error arose from the impetuosity of the medium; for, afterwards he described to the same gentleman another spirit who was recognised as a deceased person. It was, said the medium, this spirit who informed him of the first description. This case, therefore, is to be best accounted for along the lines of telepathy between the living and the dead.

I have mentioned these instances because of their unique character. It is a well observed fact that clairvoyants generally describe forms altogether unlike those the recipient desires to communicate with, and is, therefore, thinking about. This is, indeed, often a source of concern and disappointment for both sitter and medium. If clairvoyance and kindred kinds of mediumship were due to telepathy between the living the percentage of successful descriptions would be much greater than it is. Curiously, although thought transference is doubtless the principal method of communication between the living and the dead, for an inquirer to think intensely of any particular person or thing when consulting a medium, hinders rather than helps the medium. This is owing to the medium being finely attuned to the thought conditions of his spirit helpers. The strong mental conditions of the sitter only act as disintegrating forces, by crossing and breaking up those originating in the spirit world.

FOUL TACTICS.

Of old the tactics of the opponents of the "New Revelation," who include people who, for some reason (a cogent one, no doubt) are desperately in fear of a life beyond the grave, was to dismiss the whole subject with contempt. Then followed persecutions of the mediums or sensitives—clairvoyants and the rest—coupled with an attempt, arising out of a confused state of the intelligence, to explain "the whole thing" on the grounds of conjuring. All these and other tactics having failed miserably, the aid of the "man with the muck rake" has been enlisted. People of the baser sort are now occupied in hunting for garbage, and attacks on the moral characters of persons prominently connected with Spiritualism are being made in various quarters. As there is no class or denomination all the members of which are spotless, the question of the truth or falsity of these accusations does not arise here; and they are clearly illogical. But logic is not a strong point in the enemies of Spiritualism. Very naturally the attacks are directed mainly against the subject on its religious side, and as, in this aspect, it presents points of comparison with early Christianity, we can recall that the early Christians were made the victims of the same treatment. For the rest, it is clear that the latest tactics of the enemy are likely to have as little success as those which preceded them, and indeed they show a poverty of resource which is eloquent of the straits to which the opposition is reduced.

SINCE the evils of society flow from ignorance andordinate desire, men will never cease to be tormented till they shall become intelligent and wise; till they shall practise the art of justice, founded on a knowledge of the various relations in which they stand and the laws of their own organisation.—VOLNEY.

THE UNCLODED VIEW.—Soon "Death's bright angel will come and remove our lantern and then we shall be hold behind the lantern our higher self projecting for the effects of our lives, now, on the luminous planes of the higher nature—four and still more complex dimensions of existence. Nature with all her myriad forms will be sti the screen on which we shall behold our life and that of all others; but now the light that streams through our lantern—the spiritual body—will be brighter and nearer the reality which is the thoughts of the God from Whom we came and to Whom we shall eternally return.—G. Cost

THE CURSING OF THE FIG-TREE.

CHRIST'S ILLUSTRATION OF THE POWER OF THOUGHT.

BY I. TOYE WARNER-STAPLES, F.R.A.S.

The incident of the cursing of the fig-tree by Christ—recorded in St. Mark, xii., 12-25, and St. Matt., xxi., 18-22—has been a stumbling block to many. At first glance it seems so foreign to His whole teaching and so contrary to His constant reiteration of "forgiveness," patience, and love. To the student of occultism this passage presents no difficulties, and is not hostile to what we should expect of the Christ.

Is it not a vivid object lesson, given by the Master to the disciples to illustrate the enormous power of thought—what it can accomplish when directed by a powerful will and absolute faith? We are told that Christ, coming to the fig-tree, found it barren, and said to it, "No man eat fruit from thee henceforward for ever." His disciples heard this, and passing that way the next morning observed that the tree had withered, and, "Peter calling to remembrance saith unto Him, 'Rabbi, behold, the fig-tree which Thou cursed is withered away,'" And Christ then drove home His lesson. "Have faith in God. Verily I say unto you, whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray, and ask for, believe that ye have received them, and ye shall have them."

This whole passage is full of occult teaching on the power of faith, the dynamics of thought and the secret of success in all events of life. It is because of Christ's full explanation in the latter part of the narrative that we can at once see the true meaning of this seemingly drastic destruction of a living thing. A few details are of special interest to us. This particular fig-tree was the solitary tree in view, for in the margin of the R.V. (St. Matthew's Gospel), we read, "A single tree." It would, therefore, attract attention from a great distance off, and cause the weary traveller to add to his journey by reason of its promise of fruit, thus it would disappoint many—it offered that which it had not, and was, therefore, a sham and a deception. That there were many leaves might imply that this particular tree had—as fruit-trees sometimes do—gone all to leaf rather than to fruit. By His supreme clairvoyant faculties Christ was aware whether there was any chance of fruit in due season or not. From His subsequent action I should judge that this tree was entirely barren, and only "umbered the ground." That the Christ ever "cursed" a tree in a moment of petulant anger is not to be imagined for a moment!

This tree, then, being useless, was a very fitting object on which to illustrate the enormous power of a well-directed will. At the same time it showed the disciples their real responsibility for hurtful thought—that a curse *acts* and is an actual *force*, not to be set in motion heedlessly and for an evil object, as it had been done here for a noble one.

Evil thoughts are dangerous and do actually wither and MAST whatever lies in their path. Christ projected an actual force, or magnetic emanation, such as had healed many people, but this time He used it to kill that which was of no further use. This was a faint illustration also of how He could have used His occult power had He so wished, and shows us how marvellously patient He ever was with His enemies whom a slight exertion of His power could have destroyed.

Such faith as this is no easily attained attitude of mind: it is a gift, it is the scientific basis of prayer—its method of accomplishing that which is so greatly desired. The whole passage is in complete agreement with oriental occult teaching. We must visualise a thing, condition, or object, before we can create it; we must picture the virtues we desire before we can obtain them. "All things are possible to him that believeth." Why did Christ insist all through His ministry that nothing could be accomplished without faith? Was it not because He knew that thoughts are a real attractive or repulsive force? We are told that the unbelief of sceptics and scoffers prevented even the Master Himself from doing any mighty work, "because of their unbelief." How much more then, is it hard for those who have their own doubts to contend with besides those of outsiders!

Visualisation and projection of the thought must precede actual accomplishment, and to get to this stage of control of the will careful training is necessary. The belief and faith Christ mentions so constantly are no mere verbal utterances, no formulae to be said by rote like a creed or lesson, but a scientific direction and control of mighty forces as yet only slightly understood.

Christ said in another place, "he that hateth his brother is a murderer"—here, in the cursing of the fig-tree, He shows us how this accusation is true. It is by the power of directed thought that "black magic" is accomplished. In the next life this power of creation by "thought" is far more potent, and appears to be the normal way of working. We are constantly sending out thoughts, which are helpful or harmful, healing or killing, to those on whom they strike.

Faith, of the real, effectual kind, is both rare and difficult, yet we constantly hear people speak of it as if it were the easiest thing imaginable—"only believe," "only trust,"

"by faith alone," they say, as if these were far easier than material actions and works of an active nature—whereas faith is harder than "work," it is a supreme effort of the trained human will only to be attained after years of systematic suggestion and practice.

Thought produces vibrations; hence Christ, when doing any special psychic work, insisted on complete faith. In the case of Jairus' daughter He turned out the scoffers, and kept with Him those whose thoughts of faith would aid Him, or at least, not set up adverse conditions. Collective and determined unbelief even prevented any manifestation taking place in certain towns He visited. Even He had to have certain conditions ere He could do His "mighty works"—thus showing He worked by means of natural laws, and not in any arbitrary manner. The Jews limited His power by their "unbelief" just as surely as if they had bound Him hand and foot, and then asked Him to move.

Christ taught Peter that his own faith could make it possible to walk on water, and He proved it to him by allowing him to begin to sink when that same faith was weakened by doubts! Many forget that the power in this case was in Peter himself, and not dependent on any special exercise of Christ's power on his behalf.

It is just in this matter that continued repetition of faults, and failings, and weaknesses—moral, mental, and physical—has an adverse effect on the mind, and helps to bring about that which is deplored. Such an attitude is pessimistic, enervating, and depleting to both psychic and nervous systems. To repeat "there is no health in us" too often is no rational way of assisting us to regain that lost health! The subconscious mind should be fed on elevating, positive, healthy thought constantly; then the unhealthy will have no room and die of suffocation!

We must visualise the ideal of what we wish to become and cease to dwell, even in a penitent manner, on what we are, or may have been. Christ, Who knew this occult law, never asked anyone to be constantly bewailing sins. His orders were, "Go, and sin no more." "Pluck it out, and cast it from thee," i.e., do not nurse it and dwell on it perpetually, for by such a means you increase its power and root it more firmly in the subconscious mind. Constantly strive to think right thoughts and do good acts, then there will be no room or time for evil.

Let us then, in worship and public services, contemplate, adore, and teach ever the Ideal, the healthy, and the noble, rather than waste time bewailing our "manifold sins and wickedness, which we from time to time have committed."

These are a few of the lessons we may learn, I think, from the cursing of the fig-tree.

PRAYER.

BY THE REV. F. FIELDING-OULD, M.A.

It is possible to close the mind resolutely against all except this spinning planet on which from dawn to sunset we crawl through our little day. It is possible to act as though the earth were detached and independent, a lonely speck, teeming, indeed, with life, but floating in a vast but dead universe. So a countryman might confine his thoughts to the trivial interests of his own village and care nothing for the wider life of the nation or for the doings of the great peoples which lie beyond.

Spiritualism has abundantly proved that the worlds intermingling and that the apparently impervious wall between them is in reality the most gossamer and threadbare of curtains, opaque from one side only.

Misled by the temporary encasing of the flesh, many lose sight of the fact that we are spirits ourselves, and already hold an appropriate rank and grade in the one great universe. There are various modes of communication with the loftier levels of being, and prayer, which brings us into touch with the highest of all, is the noblest of them. A little child being asked the other day what he had said in his prayer, replied, "First I said I loved Him, then I told Him my alphabet, and then I told Him a fairy story." This is nearer the ideal of prayer than much which goes by the name, for prayer in its essence is communion, intercourse and fellowship.

St. Paul tells us to "pray without ceasing," and it can be done if conduct is what it should be, for as St. Augustine says, "We pray without ceasing when our works please God." To do His will in however humble a capacity is to walk with Him in harmony and peace, and that though our thoughts are necessarily concentrated upon the occupation of the moment.

Prayer, moreover, which exercises its faculties, has a mighty effect upon the soul which prays, for it rapidly develops the latent powers of the spirit, and as the great Bishop of Hippo says again, "The soul becomes what it turns to." As a man prays "the fashion of his countenance is altered" (Luke ix., 29), the face of even the unresponsive material instrument little, as time goes on, but far more sympathetically the countenance of the ethereal body begins to glow with an unearthly radiance.

Many become discouraged, for they think that, pray as they will, "nothing happens," and that it is an arduous, one-sided affair after all. But spirits strongly confirm the teaching of the Church, that there is, when prayer is made, a corresponding activity on the "other side," that

subtle forces are set in motion, and that no aspiring thought is unnoticed or lacking in its definite effect. The spirit cannot breathe that air and not know an intensified vitality, it cannot mingle habitually with angels and not catch something of their spirit, it cannot establish contact, even momentarily, with God Himself and not be thrilled to the very foundation fibres of its being.

"More things are wrought by prayer
Than this world dreams of, wherefore let thy voice
Rise like a fountain (for me) day and night,
For so the whole round earth is every way
Bound by gold chains about the feet of God."

THE PSYCHIC ELEMENT IN LITERATURE.

GLEANINGS FROM NOTABLE BOOKS.

BY W. GEO. WHEELER, L.P.L.

In Prentice Mulford's work, "The Gift of the Spirit," is a fine chapter on "Healthy and Unhealthy Spirit Communion." The author recognises Spiritualism in its higher forms, at the same time referring to the disagreeable associations which have clustered around the word. He perceives that there is mention again and again in the books of the Bible of beings from the other side of life, who communicated with men. If true, and "the same forces or elements are in nature now which existed then to bring about such results, why should they not operate to-day?"

He claims that like attracts like, and distinguishes between the material and the spiritual mind. He who visits demoralising places attracts degraded spirits; he whose soul is upward cast draws to himself ennobling and exalted spirits. There are great spiritual laws, and "we cannot get spiritual laws and ignore the existence of individual spirits." He suggests that spirits, without physical bodies, are associated with each individual on earth.

Prentice Mulford favours Spiritualism: but he does not feel bound to accept all its forms. Thus he says: "Two minds have no business using one body, it is unnatural," and that "spiritual seekings for selfish motives produce little good."

Bulwer Lytton was acquainted with the psychic, and reveals it much in his fine works, "Zanoni" and "King Arthur." His delineation of Zanoni is magnificent; it depicts one who communicated with a great psychic in the realm beyond. Zanoni himself possessed powers far beyond the ordinary, being conversant with the secret arts and sciences, living a life of nobility and superior unfolding. Lytton refers to the danger of the unprepared soul rushing blindly into the great psychic realm, and portrays the awfulness of forcing admission without a pure, unsullied mind to meet its demands. I recently read a work by Robert Hugh Benson, "The Necromancers," which portrayed the same idea.

Louis Figuer, in his wonderful work,

"THE DAY AFTER DEATH,"

rejects Spiritualism in its popular commonplace form, but unconsciously accepts the highest side of Modern Spiritualism, as is apparent from quotations from his personal experiences. He refers to an Italian Count, who, having lost his mother forty years ago, was yet able daily to communicate with her. To the secret counsels of his mother he owed, he says, his successful career and good fortune. A celebrated journalist lost a son, a charming youth with literary accomplishments. With this departed boy he is able to converse. A barrister maintains constant relations with a sister who, when living, according to him, possessed every human perfection, and who never fails to guide her brother in every difficulty of his life.

That psychic communion is possible, soul here being influenced and affected by soul there, may be taken as verified, proclaimed from individual experiences at the mouth of many witnesses. The linking up of souls in two realms, here and beyond, stands among the many mighty wonders of this wonderful age.

Most Spiritualists will have seen or heard of Mrs. Mary Davies' delightful book, "My Psychic Recollections," from which an illustration may be given: A doctor had a charming girl of three years old. The aethores had met her, and was interested in her little personality. The nurse told her the child's name, and that her father lived near by; her mother had "passed on." One night Mrs. Davies was awakened by a spirit woman, who implored her to save the doctor's darling. Mrs. Davies promptly went to the doctor's, who evidently thought her deranged, and related her vision. He went up to the nursery and burst open the door. The nurse was unconscious, and a candle on the floor had set fire to a bedcover, which was smouldering. There was danger of being burnt to death. The child was rescued.

Edna Lyall may or may not have specially thought of Spiritualism when producing "Donovan," but during the illness of her hero he is conscious in his dreamy hours of the presence of "little Dot," his beloved sister, some time departed.

In the same way, Mrs. Beecher Stowe in her "Uncle Tom's Cabin," describes Tom as being cheered by the vision of the beautiful child, Evangeline, after her passing over, and to the child's father, Mr. St. Clair, before leaving the world, comes a manifestation of his angel mother. Longfellow presents the same idea in one of his poems. Mr. Booth Tucker was comforted and restored to health through a vision of her beloved departed mother.

Once more to quote Prentice Mulford, "There is every grade and quality of mind on the unseen side of life. There is as much error in that mind, which comes near the world's atmosphere of thought as there is with us. If we pin our faith to any individual spirit and accept its utterances as infallible, no matter who it may be, or pretend to be, then we are in danger of falling into error. This is probably over-stated, but it certainly suggests that the soul should be purified and fitted for communion

WITH THE NOBLEST AND BEST,

rather than with the doubtful and depraved. Leycester Lyne perceived angel faces during his illness because his spirit life was prepared to receive them; just as Glyndon, in Lytton's "Zanoni," perceived only the fearful "dweller on the threshold" since his nature had been given to folly.

The spirit-messengers may appear silent when man's soul is not prepared to receive the message. The untrained nature may not justly claim a vision of the departed, and the trained earthly spirit may be limited as to its revelations. As the author of "The Day After Death" remarks: "In order to receive these communications, a man must possess a pure and noble mind, and he must have preserved the cultus of those whom he has lost." Persons who receive communications from the dead have remarked that these communications sometimes cease quite suddenly. A celebrated actress had manifest communications with a person whom she had lost by a tragical death. These communications abruptly ceased. The soul of the dead friend warned her that their intercourse was about to cease. The super-human being who was in relations with the terrestrial person had already risen in rank in the celestial hierarchy, and could no longer correspond with the earth."

Ella Wheeler Wilcox wrote a little poem, entitled "The Land of the Gone-Away-Souls." A verse runs:—

"Messages come from the mystic sphere,
But few know the code of that land;
Yes, many the message, but few who hear
In the din of the world below;
Or hearing the message, can understand
Those truths which we long to know."

We have entered a new age of psychic thought and experience, a vast realm opens before the mental vision, and we stand on the threshold of the mightiest revelations the soul has known. The greatest poets, philosophic spiritual thinkers, and literary artists cannot but rejoice at the mystic wisdom of the East blending with the unfolding knowledge of the West.

RUSKIN ON CRYSTALS AND THE LADDER OF LIFE.

The remarks of Major Marriott on crystals (p. 463) remind one of the beautiful passage in "Ethics of the Dust," in which our thoughts are led up from the earth, as by Jacob's ladder, to the Angelic Ministry, "the Heavens and all the Powers therein."

"You may at least earnestly believe," he says, "that the presence of the spirit which culminates in your own life, shows itself in dawning wherever the dust of the earth begins to assume any orderly and lovely state. You will find it impossible to separate this idea of gradated manifestation from that of the vital power. The gradations which exist between the different members of organic creatures (e.g., calyx and corolla) exist no less between the different ranges of organisms. It admits the idea of life above us, in other creatures, as much nobler than ours; ours is nobler than the dust. . . . The most vital and beautiful Christian temper rests joyfully in its conviction of the multitudinous ministry of living angels, infinitely varied in rank and power."

And hard upon this comes also to mind that very noble passage with which Alfred Russel Wallace concludes his "World of Life," after discussing the idea of hierarchies in creation, and how each grade of being would be "supreme over all beings of lower grade, who would carry out their orders with the most delighted and intelligent obedience."

Here is, surely, the vision of that Kingdom which we pray may come.

F. E. L.

A NEW SONG.—The lyric, "Dayspring," by David Gow, which appeared in Light some time ago, has been set to music by Mr. F. A. Challinor, the composer, and is published by Ryalls and Jones, Limited, 224, Great Portland-street, London, W., and Grange-road, Birkenhead. The musical setting is an artistic piece of work, full of delicacy and feeling. Its quality is attested by a critic who is himself a composer.

PSYCHIC PHOTOGRAPHY.

So many allusions have been made in the recent articles and addresses on Psychic Photography to the late Mr. Traill Taylor that a short account of him will be of interest to those whose memories do not go back to the days of the early experimenters.

Mr. J. Traill Taylor, who passed away on November 7th, 1895, in Florida, where he cultivated orange-trees, was born at Kirkwall in the Orkneys on January 23rd, 1827, so that at the time of his death he was in his sixty-ninth year. As a youth he was attracted to and practised the Daguerreotype process, and in the intervals snatched from the pursuit of his profession as a watchmaker developed great aptitude for the study of chemistry and optics of the then very young art of photography. In Edinburgh he was brought into contact with Sir David Brewster, Henry Fox Talbot, Mungo Ponton, Piazzi Smyth, R. H. Bow, Thomas Davidson (the optician), and other noted workers of sixty years ago, by whom he was highly esteemed for his knowledge of photography and his abilities as an experimentalist and writer. For some time he was connected with the "Scotsman" and other Scottish newspapers, and dated his first association with photographic journalism from about the year 1853, when he established an ever-circulating magazine devoted to photography, and called "The Photographer."

In the year 1859 Mr. Taylor became a regular contributor to the "Photographic Journal," and thus started a connection which was only to terminate with his death. Five years later—that is, in 1864—on the retirement of Mr. Shadbolt, he was appointed Editor, a position he filled for the succeeding fifteen years. In the early part of 1879 he vacated the chair for the purpose of taking a commercial appointment in the United States, and before his departure a numerously-attended farewell dinner and a handsome gold watch were offered to him as marks of the esteem in which he was held by the photographic public. Circumstances deciding him to abandon his new position about a year after his arrival in New York, he resumed his connection with photographic journalism, taking up the editorship of the "Photographic Times" (New York), which rapidly prospered under his skilful direction.

He did a fine work not only for psychic photography but for photography in general, and was a leading figure in the photographic world, being highly popular by reason of his geniality and helpfulness. He was in fact a man of warm sympathies as well as outstanding ability in his vocation.

Our last recollection of him is when he spoke publicly

on the subject of psychic photography, and we recall one of his observations to the effect that some quite genuine examples of psychic photography looked as if the "extras" had been cut out of another photograph by a can-opener. Needless to say he was quite convinced of the reality of the results, although he was naturally reticent on the subject of the precise causes at work. His attitude was the scientific one of testifying to the genuineness of the phenomena and avoiding hypotheses.

We salute his memory and pay a grateful tribute to his work as a pioneer of one of the most important branches of psychical research.

"PSYCHIC EXTRAS": A CAUTION.

Two photographs with alleged "psychic extras" have been sent to me this morning (July 16th) for criticism.

Mere inspection of prints or negatives cannot be decisive one way or the other; everything depends on how the negatives were taken. I may, however, say at once that these look *prima facie* like fakes. I have had satisfactory personal proof that psychic photography is a genuine phenomenon, but to accept all alleged instances of it is quite another thing. Messrs. Whately Smith and Patrick are quite right in detailing how frauds may be imposed on the credulous.

One of the simplest is to expose a plate on a faked portrait surrounded by drapery, against a dead-black background, to substitute this exposed, but undeveloped, plate for one of the experimenter's own plates, and claim the result as an "extra".

Sealed packets, too, can be opened unless the sealing is very well done. The most effective method of sealing is to tie a *coloured* silk thread round the packet, knotting it back and front, and to seal over the knots. If this is done and the plates are signed by the experimenter *immediately the packet is opened by him* before the medium touches the plates at all, there is a reasonable probability that any extras are genuine, if also there are several plates exposed in the camera without any adjustments, and the development is carried out by the experimenter himself. If these conditions were carried out by all the sitters there would be fewer doubtful results. No honest medium will object to them, indeed they are a protection to the medium as well as to the sitter.

S. DE B.

I feel more and more assured that the only atmosphere in which a medium can mentally breathe is in an atmosphere of sympathy and love created by the thoughts of those whom he (or she) is trying to serve, and that this atmosphere, too, is one in which the spirit communicators can operate most perfectly, being, as it is, the normal condition of the spheres to which they belong, and in which spheres the psychic is temporarily functioning in the mental body.

I speak with experience when I say that hard and even keen thought can wound this finer body as sticks and knives can wound the physical body, and when it is remembered that, according to the form of mediumship exercised, the psychic is working in the etheric or spiritual body, it is easily understood with what care we should regulate and control our thoughts and actions when seeking the advantage of her supernormal activities.

Spiritual mediumship, I think—if one can use that word for want of a better—very rarely occurs unless the medium is alone, and is the result of such upliftment of thought and such tapping of the universal reservoirs of knowledge and power that the incarnate spirit is almost completely detached from those conditions which can harm or affect the medium on lower planes.

But the word "medium" in the sense of an instrument of communication between incarnate and discarnate souls, implying, as it does, three separate entities, does not really apply to this last state, as here the communion is direct between spirit individualised and spirit universal, and can rarely be interpreted to another.

It will be seen, therefore, that mediumship proper is not a path strewn with roses, or rather that though there are roses, there are also many, many thorns, and should not be entered upon lightly or from any motive that is not born of the desire to serve both God and mankind.

It is wise first to develop strength of character and that spiritual unfoldment which brings in its train such love for anything in which is life, that the sacrifice entailed in mediumship counts as nothing against the pure joy of service, which is at once its power and its reward.

THE MEANING OF MEDIUMSHIP.

BY PHYLLIS AYLMER LLOYD.

There are so many forms of this gift that each requires separate study and treatment, though certain great fundamental laws link all the different phases. But without the careful consideration of the laws governing mediumship little good can result. In all cases, I think, the medium should be treated as a finely-tempered instrument, the handling of which requires great delicacy of touch, and guarded with that care with which a master craftsman keeps his most valuable tools.

In physical mediumship scientific experiment is apparently discovering that it is the vital force of the psychic which is temporarily tapped to provide the power with which the spirit operators are able to manifest on the material plane.

Therefore, in experiment for this kind of phenomena, it seems that the physical body of the medium should receive special care, both before, during and after a sitting, to ensure satisfactory results, and that all bodily fatigue should be avoided so far as possible. Consequently, one marvels sometimes at the reasoning of those who argue that for money to be received in payment for psychic services is unsuitable and conducive to fraudulent practices.

In most cases, in these days of industrial competition, time means money. No doubt, many great souls in various professions would willingly give their services in the interest of humanity, if it were possible to persuade the tradesmen, merchants, and even the Government, to do likewise!

In mediumship on the mental plane great quietude of mind and spirit is essential, and to those who understand the power of thought, it is readily comprehensible that in the state of acute sensitiveness to which a medium is keyed up in order to function upon super-physical planes, he—or she—vibrates like a taut wire to the mental conditions around him.

A BASUTO PREACHER'S STORY OF HIS CONVERSION.

Recent numbers of the "Johannesburg Star" contain accounts of a native evangelist, the Rev. Walter Matiti, who has been travelling along the reef expounding the gospel, as he understands it, to congregations of natives. Everywhere, we are told, they flock to hear him in thousands, and are held spellbound for hours together. The main theme of his sermons is his own conversion. Born in Basutoland he led a pretty wild life until well on in manhood. Then about fourteen years ago he was stricken with a serious illness which lasted nine months. One day his heart seemed to have ceased to beat, and his family thought he was dead. He himself believes that he actually died, and it is his wonderfully realistic and graphic descriptions of what he saw in the trance which preceded his return to earth experience that so enthralled his audiences. He tells how he was taken up to heaven and down to hell, how every single action in his past life was presented to him afresh, and he was charged to repair the wrongs he had done. Travelling with him through space his angel guardian pointed out the various countries over which they were journeying and the coast line of West Africa. He was told to look closely at Basutoland. He did so, and saw his own home, his dead body lying stretched out on a mat, and a group of weeping women and children gathered round it. Then followed experiences which vividly recall parts of the "Pilgrim's Progress." When he came back to life he declares that he could speak all languages—Greek, English, French, German, Chinese, etc., but he has lost this gift perhaps, he fears, because he has not followed the Divine will closely enough in the injunction that he was to go abroad and preach to every tribe, irrespective of creed. He was ordained as a minister of the Dutch Reformed Church, but of late he has thrown off the denominational shackles, and preaches to members of all churches.

A native minister told a representative of "The Star" that many of the natives were mystified when Mr. Matiti began to tell them bits of their past life. Those who have heard Matiti and witnessed the effect of his eloquence and personal magnetism on his people sincerely hope that his doctrines will never be tainted with politics, and that his influence will always be as wholesome as it appears to be at present.

A CORRECTION.

The Vicarage,
St. Anne's Park, Bristol.

SIR.—I do not think you would willingly create a false impression as to the progress or otherwise of the Church of England, which, however, a note in your issue of July 9th, left uncorrected, is likely to do.

Far from there being a decrease in Confirmation Candidates, the official figures for 1920, as compared with 1919, show an increase of 2,408, whilst the number of communicants increased by no less than 38,418. Moreover, the figures for the latter year did not include the Welsh Dioceses, whereas the former did, which makes the increase the more significant.

As regards Ordination Candidates, the small number available at the moment is due to the closing of the Theological Colleges during the war. These are, however, practically full again now, and the normal supply from them will soon recommence.—I am, Sir,

Your obedient servant,
H. S. URCH.

July 13th, 1921.

P.S.—Voluntary contributions also increased greatly in 1920.

[We appreciate our correspondent's care of statistical truth, and regret having been misled by the "Evening Standard." Referring to the Official Year-Book of the Church of England we find our correspondent's figures to be quite correct, and are obliged to him for setting the matter right.—ED.]

AN OCCULT PLAY.—Under the auspices of the Union of East and West an occult play called "Affinities," by Zula Maud Woodhull will be given at the Prince of Wales' Theatre on July 26th at 2.30. The truth conveyed in this drama has long been known in the East, and throughout all ages and in all countries the presence of occult forces and the consequent subtle influence of one life upon another have been vaguely felt. But the scientific expression is given for the first time in the West in this play. The cast includes Lucy Wilson, Barbara Everest, Florence Buckton, Hazel Jones, Hugh Bayly, Arthur Vezin, Gordon Bailey, and Frederic Sargent.

O Lord of Nature's life and light,
In us thy living power be shown
To melt the self from heart and sight,
Thy might to feel, Thy will to own:
That thus our kinship we may prove—
O Lord of Life, enlarge our love!

T. T. P.

"OPTICAL WAVES AND THOUGHT WAVES."

Mr. C. V. Tarr (Exeter) writes:—

The communication sent by D. D. which appears in LIGHT of the 2nd inst. (p. 432) under the title "Optical Waves and Thought Waves," contains some extremely interesting statements. One particularly struck me, viz., that the human eye gives off an emanation or radiation in the act of vision.

In view of the announcement in the "Daily Chronicle" recently that Dr. Russ, M.B. (Lond.), M.R.C.S., L.R.C.P., has invented an instrument capable of responding to a hitherto unknown ray from the human eye, I think the statement worthy of attention. Of course, it is only another instance of the knowledge and prescience of the spirit people being superior to that of men on this side.

For some time past I have suspected that the eye plays some part in the movement of the sidereal pendulum. It is very difficult to prove this with the pendulum, which will only move in contact with the hand. But I have noticed that if I close my eyes and then after a few minutes open them again, the action of the pendulum is very much weaker by that time, and sometimes has almost completely stopped. In a short time, however, with the eyes open it will move more strongly, regaining its original vigour. I have noticed this ever since I began experimenting with the pendulum, but I confess that I had not conceived that a definite ray proceeded from the eye, which might be concerned in the production of the movement. I had thought rather, that with the eyes steadfastly fixed on the instrument, a thought-force might be generated which sometimes helped the movement.

Another line worth following up, I think, in the light of the new discovery is the fact that healers all through the ages have healed persons by the power of the gaze alone. I know of firsthand cases. A friend who has great healing power tells me that her most potent healing force is exerted by the gaze. *She had no control of this gaze.* The power simply possesses her, and is focussed in the eyes. Patients say that they feel this force of a look running through the whole body like an electric shock, and relief usually follows. Truly, science, with heavy feet, treads in the wake of the Spirit.

ANSWERS TO CORRESPONDENTS.

JUSTICE (Hastings).—It is true that a thing must be either right or not right, but surely that is an abstract view of the question. In this matter of vegetarianism, for example, it would be wrong for you to eat meat if you felt it was against your highest interests; but what about a Greenlander or a Laplander? Even if he were Spiritualist he would have to go on consuming animal food, because his climate requires it, and he would have little or nothing else to eat. We do many things which would be wrong for people in other lands with other religions and customs; and *vice versa*. What is wrong to you may not be wrong in another. There are great rules of right for all mankind, but there are smaller questions which each must settle for himself. He must not try to impose his particular law on others. *If each would mend one we should all be mended.*"

MAXIM.—The allusion is doubtless to the statement of Madame Guyon, the mystic: "I understood that God wished to teach me that the language of angels might be learnt by men on earth—that is, converse without words."

JOHN YOUNG (Largo).—Your letter and the verses are welcome, although the latter offer us nothing suitable for quotation in LIGHT this time. Thank you for your good wishes and the news you give us.

MRS. L. M. HUMPHRY.—The Psychomotormeter was invented by Dr. Mansfield Robinson. It is made of aluminium, and the force supposed to influence it is described by the inventor as "soul force."

PHOTOGRAPHIC STUDENT.—Yes, the practice of using a hymn or prayer as a prelude to an experiment in psychic photography may be overdone, but it is quite understandable on the part of those mediums who hold their gut-sacred and recognise the existence of the unseen world.

W. BAYNFORDE.—"Procul, O! procul este profani" may be translated, "Retire, retire hence, ye profane ones!" It was the beginning of the invocation used in the Eleusinian mysteries.

NEW PUBLICATIONS RECEIVED.

"The Origin and Problem of Life: A Psycho-physiological Study," by A. E. Baines (Routledge, 3/6 net).

"The Ruins: or a Survey of the Revolutions of Empires, to which is added The Law of Nature." By C. F. Volney. A revision of the translation of 1795 with an introduction by George Underwood. (Pioneer Press, 5/- net.)

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

DETECTING SPIRIT PRESENCE.

"IVYLEAF" writes: "We are constantly being told that we are surrounded by unseen companions, guides, spirit friends, and so on. Now at circles and when people are 'sitting together' privately, they have sensations of cold, and otherwise feel themselves physically affected. This is attributed to the presence of spirits. But if so, and spirits are always with us, more or less, why do we not feel so frequently? One would expect it to be an almost constant effect, if the Spiritualist teaching is true in both cases." In reply, I would ask if my correspondent really believes that "spirits are always with us, more or less"? There is much evidence that this is not the case, and besides, it is against all reason, if it is true, as we are told, that the next life is one full of activities. At the same time it is certain that spirits are often present without our being aware of the fact. To feel their presence requires a state of placidity and a degree of sensitiveness, as well as a mental and spiritual linking-up with the Beyond. In other words, spiritual perception has to be awakened. If this were not the case highly developed sensitives could not carry on the business of their ordinary lives. They "cut off" their psychic consciousness while going about their daily affairs. You and I do it, too, unconsciously, in our outer normal consciousness when we pass, without seeing, a friend in the street.

WHAT IS THE SUBCONSCIOUSNESS?

J. C. (Glasgow).—A whole article might be devoted to the question you raise, which is not at all easy to answer in a few sentences. Leading writers on Spiritualism, as you say, frequently refer to the subconsciousness as the source of some (not all) communications supposed to come from spirits. There is a *conscious* mind and will which we exercise in our everyday life, but there is also a subconscious part of us which carries on some of our work without any direction from us. The heart beats, the blood circulates, the food is digested under the direction of an intelligence which operates independently of our conscious minds. On the mental side of things, this applies to many operations which we at first carried on with difficulty and by the exercise of our wills, but which afterwards became automatic—that is to say, they are done by the subconsciousness. One need not quote examples of this—they are common and obvious. Beyond this stage come, for example, "dream states," in which the unconscious mind will weave all kinds of fancies that have their origin in the mind itself, freed for a time from the direction of the conscious will. Another step beyond this brings us into the region of definite and evidential examples of spirit communications—the action of intelli-

gences outside ourselves. These may occasionally be coloured or perverted by the action of the subconscious part of the person through whom they are transmitted. This is to deal very briefly with a large question; but it may be of use to you in gaining a better understanding of the subject.

DOES OMNISCIENCE INCLUDE THE NEED FOR JUDGMENT?

G. T. Foster.—Your question as to the accuracy of writers on Omnipotence as exercising judgment involves the old question of the Absolute and the impossibility of speaking of it in any but relative terms. In reply to your objection, Dr. Powell writes:—

"Judgment is not merely ascertaining whether impressions or ideas agree or differ. Every judgment is a partial interpretation of reality, becoming more and more complex, and involving a wider and wider range of reality as knowledge advances. This judgment ranges all the way from the simplest act of perception performed by the child who says 'This is a dog,' to the embracing and interpretation of the whole of reality in an ideally perfect judgment by Omnipotence. The wider the knowledge the better the capacity for judgment. I must say I am amazed at the suggestion that it is only 'lack of information' which renders necessary an act of judgment. On the contrary, the wider the information the more complete and perfect is the judgment."

MEMORY BEYOND THE VEIL.

G. WILSON.—The best way of replying to your question may be to quote the following passage from a recent book, "The Fringe of Immortality," by Mary Monteith (p. 82): "A short memory is not characteristic only of the dead. If we consider how elusive it is in life, and with what difficulty old memories are awakened, more sympathy will be shown with those on the other side when disappointing messages, which are perhaps distorted out of recognition in the transit through another's mind or brain, are received. The delicacy of telepathic communication, to take but a normal method, can only be realised through practical experience, and, like experiments [in telepathy] with the living, make one wonder how the dead ever manage to convey sensible messages at all. It is no good underestimating the difficulties of communication, and not the least is the lapse of memory on the part of the inquirer with regard to certain points raised by the communication." We would recommend you to read the book. It clears away many of the objections and difficulties of the inquirer.

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RAYS AND REFLECTIONS.

In the "Sunday Express" Mr. James Douglas deals trenchantly with the disease of the age. He says, "England has no time for God," and repeats that striking sentence several times in his article. He speaks of the dull incapacity for the higher joys, the finer raptures of existence—the "ignoble fear of rest and quietness and solitude and silence." It is all sadly true. That is why Spiritualism is in the world to-day to provide an elixir, to show a more excellent way, the way of the Spirit.

The July issue of the "Sovereign Magazine" contains a story, "The Power," by Kathlyn Rhodes. It tells of an old woman, a reputed witch, living with her son, a hulking poacher, in a lonely cottage on a country heath. The old crone tells fortunes to the swains and lasses of the neighbourhood, and is visited by police officers, who design to entrap the woman in the usual way. But they have reckoned without her "power," which, as she says, "comes and goes," for indeed she has admitted to a previous visitor, a village girl, that when the power is absent she "makes up" her prophecies. The power having come upon her, she astonishes the police officers with a story of a murder in the neighbourhood, the perpetrator of which one of them (a detective) is endeavouring to discover. She identifies the murderer as her own son, and he is arrested on his return home—a dramatic story with a moral concerning the true inwardness of fortune-telling.

I have referred before to some of the remarkable predictions made by Andrew Jackson Davis in the 'fifties of last century, when he foreshadowed the electric light, the automobile, aviation, etc. I am reminded of one of his prophecies by an article in an American magazine which deals with the fact that the problem of generating electricity from the wind has been solved by the engineers of the Perkin Corporation, acting in conjunction with the Westinghouse Electric Company. Now, Andrew Jackson Davis not only foretold aerial flight, but said that the first method of propulsion would be superseded by the discovery that the force required could be generated from the air. The discovery of the American engineers is at least significant.

The Rev. Ellis G. Roberts tells me he is very pleased with the use made of the case of silver spoons which he presented to LIGHT, as described in the account of the Garden Fête. And he tells me of a curious coincidence in connection with it. But as at the moment I have not his permission to give the story I must reserve it for another occasion.

I have a lurking sympathy with the crank whose function in the economy of life is ordinarily misunderstood. He is usually a man of one idea, an idea in advance of his time, and generally contrives to be a nuisance. But this is the way of Providence in getting a new thought into the consciousness of the race.

I was told some time ago by a visitor to a certain café much frequented by reformers, that while there his attention was drawn to a strangely attired man, who was taking his tea with a little group of advanced thinkers. He was told that this man was a crank who made it a practice never to carry money. "Then how can he pay for his tea?" asked the visitor. "Oh, his friends do that," was the reply; "you see it is a new religion." "A new religion?" said the astonished inquirer; "why that's not a new religion. That's a very old dodge!" Yet even when laughing over the story I could not but feel that the man who thus disdained the use of money might be one of the fore-runners of that new and better dispensation in which the "cash nexus" and the commercial life will be superseded by a social system like that described in William Morris's "News from Nowhere"—a commonwealth where Service before Self was the rule and money was unknown.

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SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Worthington.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. A. Boddington.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, open service; 6.30, Mr. T. W. Ella.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. H. Bolton. Thursday, 8, Mrs. W. Smith.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11, Mr. T. W. Ella; 3, Lyceum; 7, Mr. Percy Smyth. Wednesday, 8, Mrs. E. Edey.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Alfred Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. S. W. Roe; Mrs. Curry, clairvoyance.

Peckham.—Lausanne-road.—7, Mrs. E. Orlowski. Thursday, 8.15, Mrs. E. Marriott.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram dépôt).—7, Mr. H. W. Engholm. Wednesday, 8, Mrs. Jamrach. Monday, 7.30, circle. Thursday day circle discontinued.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Madame Rose, address and clairvoyance.

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Who Will Answer This Urgent Call for Help?

EUROPE'S STARVING CHILDREN.

Innocent Little Ones Suffering the Constant Tortures of Hunger and Disease.

“A MONGST the tragedies of the war, tragedies which have filled the world with incalculable sorrow, I can think of none more pitiful than that which has overwhelmed the innocent little children of Europe.

“The sad story of these poor little ones, bruised and broken on the cruel wheel of war, has appalled the world, and the work of the ‘Save the Children Fund’ deserves universal support.

“The appeal made by the Fund is an appeal to us as Christians and to our common humanity which must surely prove irresistible. That millions of little people should be literally starving, shut out of that paradise of childish joys which is the prerogative of normal childhood, is perhaps the worst as it is certainly the most pathetic outcome of the war.

“I trust that the effort of the ‘Save the Children Fund’ to
STOP THIS SLAUGHTER OF THE INNOCENTS
 will be continued with unfaltering vigour and be crowned with success.”

The Rt. Hon. W. M. HUGHES, K.C.

The race marches forward on the feet of little children.

Surely the angels in heaven must be weeping bitter tears at the sight of what one of the noblest-hearted sons of our Empire described as being “the most awful spectacle in history.”

A Glimpse of Central Europe's post-war misery from Mr. Coningsby Dawson's “It Might Have Happened to You.”

“The mother was scarcely clad above the waist. Her eyes were sunk deep in her head and burst with the fever of famine. About her neck a horrid rag was knotted, for her throat was puffed with tubercular glands. She spoke in a hoarse whisper, panting with the effort. . . They had five children, yes. They were nearly naked as we could see. They were all consumptive and always starved. Probably they would die soon, she supposed that would be better.”

So far a glorious record of rescue has been effected by the “Save the Children Fund.” Rescue which has resulted in keeping hundreds of thousands of little ones from Death's door—but they must still be fed—or otherwise it would have been far better never to have relieved them.

Can we fall out from the fighting line of rescue and thus have all former efforts brought to naught?

This is inconceivable—it would be an admission that humanity and charity have capitulated to man-kind's most relentless foe—“Starvation.” Rather let us gird our loins

“FOR MY SAKE.”

“Inasmuch as ye gave ear unto the sighing
 Of the least of these, the children of
 My care,
 Of your love from death redeemed them,
 or in dying
 Stood betwixt them and the shadow of
 despair;

“Inasmuch as, when the little ones did
 languish,
 Ye put forth the hand to make their
 burdens light;
 Inasmuch as, when they lay on beds of
 anguish,
 Ye were with them in the watches of
 the night—

“All the joy ye brought to light when
 sorrow hid it
 Now awaits you, an exceeding great
 reward.

As ye did it unto these, to Me ye did it :
 Enter ye into the joy of your Lord.”

“Lord, when sought we out the children
 that did languish?
 When put forth the hand to make their
 burdens light?
 Lord, we wist not when they lay on beds
 of anguish,
 And we slept throughout the watches of
 the night.”

“Inasmuch as, though ye might not touch
 or tend them,
 Ye were with them in your love to heal
 and save,
 And were hands and feet to those who
 did befriend them.
 By the gold and by the silver that ye
 gave.”

JAMES BRUNTON STEPHENS.

and determine to “Fight the Good Fight” until triumph crowns our efforts.

The child you save may grow up to be just an ordinary man or woman—just one of the common people—or, it may be, you are nurturing the spark of life in some frail infant breast, who in later years, is destined to be a bright and shining light amongst men. No matter what the future—we all have a solemn duty to the present, and if we close our ears to the heartrending conditions of these little innocents—then we have disregarded—not only the laws of Nature and civilisation but the teaching of the Son of God.

“BIGGEST IDEA SINCE JESUS.”

“Remember,” writes an Irish supporter, “the Save the Children Fund is right on the line of the biggest idea the world has had since Jesus, after fondling an infant in His arms amongst the apostles, said: ‘Of such is the Kingdom.’”

Little lives are flickering out whilst you hesitate. The cruel clutches of Starvation are tightening in torture on little spectral bodies. Save one or more to-day. Yield to the impulse of your heart and render a God-inspired service to these poor starving children.

Send the most generous contribution you can to-day and address it to—

Lord WEARDALE, Chairman of Committee of “Save the Children” Fund (Room 524), 26, Golden Sq., Regent St., London, W. 1.